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The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now published by S. S. Smith and John Kimball, committee of the Board of Trustees appointed by the General Association of California, Oregon and Washington Territory. The Trustees for 1881-82 are: S. S. Smith, A. P. Flint, W. M. Searly, T. P. Rankin, S. E. Buford, S. A. Chapin, John Kimball, E. O. Tule and P. S. Knight.

WHOLE No. 1569.

THE SWEETS OF LIFE—HOW THEY ARE MADE.

Visit to a Louisiana Sugar Plantation—The Two Methods of Making Sugar—Oldest Church in Louisiana.

(Special correspondence of THE PACIFIC.)

MONTGOMERY (Ala.), April 15th, 1882.

Before me lies a letter from a Green Mountain girl now residing on the Pacific Coast. A sentence in the letter has prompted this article for the columns of THE PACIFIC, for I know my friend has many sympathizers among the numerous readers of the paper. The sentence is this: "The glad spring-time never returns that with it does not come a longing to revisit the old maple-sugar camp away up in the dear old native State. I want to ride on the sled; to try my luck on the snow-shoes, and, most of all, to lick the sugar-paddle and eat the scrapings of the pan. It is childish, may be, but it is also very human." I am afraid this is a case where a good many people (not only in California, but all over this broad land) resemble one of the New York politicians who resigned his seat in the United States Senate. I refer to the Hon. "Me Too."

On the morning following our last Thanksgiving, it was my good fortune to make one of a party of five bound for a sugar plantation on the Mississippi river—a "sugaring-off" on rather a grand scale.

Until 1870-71, it never occurred to me that any explanation of the term "sugaring-off" could be necessary. I supposed everyone knew that when sufficient sap from the trees had been boiled down to syrup to "make a good large batch of sugar," the syrup was then clarified, and given additional boiling until it would "grain," or turn to sugar, all the neighbors for miles around coming to the camp to help eat. About that time, however, a very learned professor in the University of Virginia undertook to let daylight into the darkened understandings of the people of the world by giving to them a book, in which he undertook to explain the meaning of many of the phrases peculiar to various portions of these United States. There were some gigantic hunks of wisdom between the two board covers of that book. It bubbled over in his definition of the term "Passed in his checks," which he gave as follows: "Many of the miners wear checked shirts; and when they send them to be washed, they say, 'He has passed in his checks.'" He didn't undertake to define this phrase, which had its birth-place down in Carolina; it runs this wise: "Has you'ns got any pot liquor that we'uns can have to cod-wollop our corn-dodger in?" Of the term "sugaring-off," he wrote: "When the sugar-makers are through, they have a general cleaning up of what is left, which is called 'sugaring-off.'" We who have "been there" know that such a sugaring-off as that would be worse than going to help eat the skinnings. That learned professor never will know how! All through these long years my soul has yearned after him; he never will realize the depth and breadth of the longing I have felt to introduce him to a sugar-paddle, and instruct him in the best methods of burning his tongue with hot sugar and setting his jaws with the waxy, amber-hued sweet, cooled on snow. I am afraid he is dead. Too much learning may have made him mad, and he may have "passed in his checks" at the lone ferry.

While I have been telling you all this, our party has crossed the Mississippi river at Jackson-street Ferry, New Orleans, boarded the train at Gretna, and is being rapidly carried over the Texas & Pacific road, which has already become a part of the through line to the Pacific Coast. This is the third route to California, and it does seem as if carrying rates ought to get down a good deal nearer the earth, but I see no prospect of such a thing. I congratulate myself, however, on the fact that, sharp as they are, they can never get up a combination to increase the price of a ticket to heaven; that is the only line of travel they do leave unmolested.

As we leave the city behind us, sugar plantations begin to appear, the waving cane growing on both sides of the track. Twenty-five miles out, we leave the cars at the plantation of John and William Kelley, two brothers, who are successfully working a plantation of fifteen hundred acres. We were on a business trip, pure and simple, with no expectation of meeting with anything like hospitality; but it seems that is not the way they do things down here—at least, not at the Kelley plantation. They are strong in the faith, that the pleasantest path to the Hill of Knowledge lies through the valley where abideth generous hospitality and cordial good-fellowship.

The residence faces the broad Mississippi, and the view from the porch is most charming. The grounds are large and shaded with fine old oak and tall pecan trees, from the branch-

es of which droops the long, gray moss. Up and down this great pathway to the sea steamers are always going. On the opposite banks of the river there stands a little wooden church, painted red. It is a pretty bit of color, in striking contrast to the vivid green of the trees in which it is framed. It is the first church erected in the State of Louisiana; older than the famous French Cathedral of New Orleans, and, better still, it has remained intact, never having fallen a victim to the rejuvenator. It has been painted red so long, it is everywhere known as "The Red Church of St. Charles Parish." Children dip their tiny fingers in the same font from which their great-grandmothers took the holy water; pretty brides kneel for the benediction where generations of brides have knelt before them; hidden away in the old timbers are the songs of gladness and the sobbing of breaking hearts; priest and penitent, alike, have passed out through its doors to their last resting-place among the graves which lie beneath the trees which cluster about the church. On these tombstones the history of generations may be read; for the people who have worshipped here are not so restless as you Westerners, and content to live, die and be buried in the parish where they first saw the light.

OFF FOR THE SUGAR FIELDS.

A visit to a maple-sugar camp without a ride on the sled or in the big sleigh would be like eating mince pie with the spice left out; so, too, would be a visit to a sugar plantation without a frolic in the big, jolting cane-cart. This cane-cart is very like the dumping-carts which go about your city, only much larger and stronger, with very broad wheels, heavily ironed. To this are hitched three mules abreast, the middle one between the thills, and the others secured by rope traces. The cart was filled with clean rice straw, and the straw was soon alive with humanity. "Lasses already," as Mr. Kelly remarked when asked why he didn't have the load left at the mill to be ground with the cane. A big "ward of the nation" was perched on one corner of the cart where he could get a good view over the big, waving ears of the mule and select the deepest holes through which to drive, so as to give us a good shaking down. If his pay was regulated by the number of jolts, his day's earnings were something to be proud of.

(To be Continued.)

Edward Kimball on Church Debts.

The Christian Convention in Oakland had on the last day, April 20th, a Question Drawer, conducted by Mr. Kimball. We give some of the questions and answers, for which we are sure many readers will thank us. No man has had a larger experience and a better opportunity to know whereof he speaks than the answerer of these questions.

Q. Does not debt-paying work interfere with conversions and Holy Ghost work in the church?

A. It releases the church from grinding in Mammon's prison-house—liberty in Him "whose service is perfect freedom." Men have been converted in the act of subscribing, and revivals have followed and accompanied the work evidently growing out of it. If the work were done from the lower motives, such as emulating or surpassing another church, or simply to escape financial inconveniences, or to reduce the debt; "so we can carry it and not feel it," I would not expect any spiritual quickening as its result.

Q. Suppose a church can be built only by leaving some part of the cost on credit, would you not advise to build it?

A. I would not. No people in America are too poor to provide and pay for a decent place in which to worship God.

Q. What proportion of a general church subscription can be relied on for collection?

A. In my experience, I have found 10 percent. to be above the average shrinkage. For the last three years I have taken a binding promise to pay, and secured a pledge against church debts in the future. Care and faithfulness in collecting will secure nearly all, sometimes actually all, and neglect and indifference by those having the matter in charge can of course in this, as in every thing else, result only in failure.

Q. Is it not better to pay off church debts by degrees, so as not to feel it too much, than to exhaust a society by one great effort?

A. You assume that giving for the Lord's house and for his worship "exhausts" men's means. God, throughout his Word, says it is the other way. Thousands who have lived it say so too. A church debt should be at once exterminated. Trying "not to feel it," is the evil root from which church debts grow. Paying by degrees seldom succeeds, only a few take part in these efforts, and their number is thinned year by year from death, failure or removal. The others loathe the subject, and grumble, and so

the church is divided, weakened, and its power for good lost. This is what "exhausts," and dishonors Christ and his church before the world.

Q. Is it true that you demand a percentage of the amount raised in payment of your services? It is so reported.

A. No; in no sense is there a shadow of truth in it. No man or woman, or society or association, or group or company of individuals, have ever stood behind my expenses or my living for one dollar. Some churches have afterward thanked me by vote, some by a letter, some have paid my hotel bill, some my railroad fares, some both these; some have paid me for a day's work, some for a week's work, some their usual price for a Sabbath pulp supply, some what they thought a good lecturer ought to get, some what they thought the work worth to them. You say, "It is so reported." I know it is. One per cent. would have been over \$50,000; ten per cent., over half a million. No church has ever received from me, either before or after, any request or intimation touching any commission or remuneration. I began the work without a thought of money as compensation, or even reimbursement, and so it has gone on for the five years. Three churches have beforehand sent my railroad fare to travel to them. All I ask is, the privilege of doing the work.

Q. Ought ministers of the gospel to give a tenth of their income as a kind of example to their people, or should they be merely recipients?

A. A minister should, I think, be in this thing "an example" to the flock, by giving as others with others. Ministers should not raise church debts, for there never should be any for them to raise; but if there are any, pastors are often injured for their best service in the spiritual work for which they are trained and called of God and of men, by laboring at finances. Laymen should never permit the church to need or receive such labor from its pastor—never.

Q. Ought I to take from my children's comfort to help pay the church debt? (See 1 Tim. v. 8).

A. If God's Word be true, I am to secure my ability to make and keep my children comfortable by complying with his clearly-stated condition on which he has pledged his help to me in material things. This passage in Timothy seems to refer to practices universal among heathen, and which died out slowly when Christianity came. This is so in modern times. The apostles had to deal with incest, gluttony, drunkenness, murder of aged and imbecile parents, and of feeble or female children. Heathenism has always been full of the habitations of these cruelties to the helpless. The last verse of the Old Testament, and Zachariah's song, which opens the New, speak of Christianity as the expeller of these horrors. Some early believers still practiced these abominable economies, and Paul denounced these men as more guilty than unconverted heathen.

Q. Does not a debt tend to unite a church and draw out our love for it?

A. I would as soon desire that my wife have a cancer to draw out my love for her, or that the scarlet fever or the small-pox might come into my family to unite it.

Q. What proportion of the debts you have raised have been actually canceled?

A. Reporters and sub-editors of newspapers who, without any knowledge of mine, or of me personally, have under the orders of their superiors, followed the work by correspondence with the churches themselves, have come to me voluntarily with the assurance that as a rule the pledges are paid, and in a large proportion of the cases in less time than that named at the date of the subscriptions. From my own observation, through subsequent visits and correspondence, I find this to be true in almost all the cases. No human work is perfect, however.

Q. Is it any more wrong for a church to carry a debt than for a Christian business man—and why?

A. Yes; it is wholly different. A man in business alone, or in a firm, or in an incorporated company, is held for his means or property. Not so in a church. Any man can leave at any moment, for any cause or for no cause. So can a firm, and so can the minister too; and each can shun any and every responsibility concerning it, till he hates the thing he has deserted, and his soul loves Christ as little as he personally cares for the church which is Christ's body.

Q. Suppose that, under impulse, I have subscribed more than my cool judgment the next week tells me I should have done, ought I to keep my pledge?

A. Don't subscribe under impulse, or by impulse you mean enthusiasm or emotion. The habit of obeying good impulses constructs good character, and is always to be joined with good judgment. "Yow, and pay unto the Lord your vows; it is better not to vow than to vow and not pay." But you are commanded to vow, though. Do you repudiate your bargains with men just as you please, and when you feel like it?

Q. Do you think it right to use the Lord's day for raising church debts?

A. Yes. It is the best day, for God chose it as the time for making financial provision for his worship. Old Testament and New agree in this. Sabbath morning, if ever, men are at their best, at rest, at peace, with time to think, opportunity to confer, devise, consult the united family, and calmly act, as unto the Lord, and for his sake.

Q. How can a debt be paid by a church whose membership are all poor?

A. For the first years of this work, I sought out, in the worst financial times America ever saw, only the most hopeless debts, that is, the largest and most threatening ones, of which the payment seemed least probable, and where there seemed, humanly speaking, to be the least money in proportion to the amount of the debt. If a church is where and what it should be, with a clean record, and is united in a desire to honor God, by setting his church free from debt, poverty is not a hindrance. Each church I go to is sure that it is the poor one, generally.

Q. Is it right to have fairs and grab-bags towards paying a church debt?

A. No. Such service and training in pseudo-Christian activity, for young people, for say 5 years, or from 15 to 20 years of age, is, with its small jealousies, prides, ambitions, emulations, gettings of money without giving value therefor, avoidance of sacrifice, and secularized churchliness, a poor practice in, or preparation for, a life of godliness.

Q. If the church cannot pay a church debt, is it not better for the church as a church to carry it than to transfer it to the individual members?

A. No. The church can pay its debt, if those connected with it will each do something. The "cannot" is almost universally a "don't want to." It is a sin against the honor of God, to figure and plan for any church to "carry a debt." The phrase is odious, and the doing abominable. God says, "Offer it now to thy Governor, will he be pleased with thee?"

Q. When a church is unable to pay its pastor's salary and other liabilities, would they not be justified in mortgaging their property?

A. No. Let them provide the "Bread of Life" for themselves and their families, as not only a part of their living, but as the first, the most indispensable, the most essential necessity thereto. Thus only do they secure God's favor, and God always claims that the man who gives him the first tenth will find the other nine-tenths to go farther than he kept it all, just as with the one-seventh of the time in the Sabbath. God calls this withholding, "idolatry."

Q. Do you advise Christians to tithe their incomes in offering to the Lord?

A. Yes; and I believe the requirement to be of universal obligation, not only upon "our substance," but upon "the first fruits (not the last) of all our increase." "The tithe" is not Jewish. It was in force and in observance ages before there was any Jewish nation. Nothing shows it to be of later origin than marriage or the Sabbath.

Q. Is it right under any circumstances to go in debt to build?

A. No; I think such a course has no warrant in revelation, in providence, or in fact; "the end does not justify such means," and is better secured without them. God may have borne with such measures, and forgiven the sin of refusing to trust Him and take the only right way—to offer a perfect sacrifice in righteousness to the Lord—but the policy of putting churches in debt is being abandoned, and should be excluded.

Q. Would it be well to have in any large town or city, a church well equipped and under a strong pastor, which should have its services entirely without cost to all who would come to it?

A. Would it not be well to have Denominational Debt-Paying Societies, through which large churches might pay off debts for small churches?

A. Perhaps these two questions can be answered together: No. I think the spirit and letter of God's word forbids this. He says definitely that the doors of his house cannot be opened, nor the fire upon his altar kindled for nought. Such measures train men and families to expect this to be done for them—that it shall cost them nothing. Those thus trained not to give, are injured if not destroyed as God's servants, for his work. They are damaged at the start and at a vital point.

If a rich man should make up to a laboring family, or community, or set of workmen, all they chose to neglect to earn or provide for their daily wants, he would soon ruin not only them but also the employer they served, and the business he was building up. No man or set of men must spoil God's servants so! The soul is more than the body, eternity than time, the bread of life than the bread that perisheth, heaven than earth. God has upset many a man who has set out to do this very thing, and I would not know how to understand Him or His word if he did not.

Notes from the National Capital.

WASHINGTON, April 21, 1882.

The great events of the week about to close have been the nearly unanimous passage by Congress of the Chinese Bill, and the fourteenth annual meeting, which took place here, of the New Jersey Congregational Association, whose bounds extend from the Hudson to the Potomac, and into Virginia, and of which I send full reports in the *Evening Critic*.

The papers read on the "Grace of Giving," "Children and the Church," and "Congregationalism Southward" were admirable. The addresses by Dr. Storrs, on "Home Missions," Dr. Cobb, on "Church Extension," ex-Governor Dingley, of Maine, on "Temperance and Christianity," Dr. Hayden, on "Foreign Missions," and Dr. Strieby, on "The Negro and the South," left nothing to be desired; and to-night General Armstrong, Senator Dawes, and others, are to be heard in full on the "Indians, and what We Can do to Save and Civilize Them." I know the exercises will be of the first order, for great interest, I am glad to say, in and out of Congress, is now felt for the native races of our vast domain. The only thing regarding the Chinese which took place was the following, which I must say struck me as a little overwrought and heated, as it will, perhaps, to all of you. And all the more so, as the resolutions were offered and adopted without a word of comment or debate. And then they were poured into the ears of the poor, tired President Arthur with some adulation, and after that spread in full upon the minutes, and re-read to the tired congregation at 10 p. m. last night, and all without opportunity for one single word of debate or remark.

Dr. Rankin read the following resolutions, which were adopted: "Whereas, God taught the Israelites that they should not vex the stranger, nor oppress him, because they had been strangers in the land of Egypt; and, whereas, our fathers came to this country as exiles; and, whereas, they founded a Republic whose cornerstone is, that all men are created free and equal; and, whereas, our relations to the other nations of the earth, whether material or religious, require that we do unto others as we would have them to do to us; therefore

"Resolved, That we thank the God of the Pilgrim Fathers and of the father and founders of the Republic, that he gave to his servant, Chester A. Arthur, our honored President, the wisdom and the courage to refuse his signature to the recent legislation excluding a large portion of the human family from our shores; and that we unite our prayers that all measures so contrary to the law of human brotherhood, to the genius of our institutions, to the discipline of suffering through which the nation has passed, and to the principles of the kingdom of Jesus Christ among men, may share the same fate."

And this reminds me of a little story: When I came here, in company with Hannibal Hamlin, on my return from California, in 1851, I met the good, genial, and eccentric Rev. John Calvin Smith, of the Presbyterian church, whom I knew in Philadelphia forty years ago. He then held the most advanced views of any one here regarding the rights of man, slavery, etc., but dared not utter them. General Scott was then in all his glory, with Commodore Charles Morris, my namesake of the U. S. Navy, and Fillmore was President, General Taylor dying the year before. My next visit, in 1861, twenty-one years after, found Lincoln in the chair of President, and my dear good brother Smith his chaplain and confidential adviser. The tables were turned, and Dr. S.'s tongue was unloosed. He was a safe, discreet and most useful confidant of the executive councils at that trying period, and many of us who knew him at the North felt grateful to God that the good Dr. S. was here, and Drs. Sunderland and Gurley to aid him. In 1862, a year later, at the ordination of a young brother here, I was greatly amused to hear Dr. S., who gave the charge to the candidate, expatiate in these words, as he pointed to the White House: "And let your influence be felt all over this region; yea, I charge thee to see to it that your influence extends to him who occupies the executive mansion." The humor of this to me, who had known Dr. S. so long, and been watching over our soldiers, the sick and well, with him, was absolutely irresistible—to think that he would, in the inspiration of the moment, have all our young clergy become Cardinal Woolseys, which they never can or should be! Seriously, I have very grave doubts about any sect or party in religion in this country ever trying to mould the plans or guide the councils of the President; and if they do attempt it, may they fail. The principle is the same whether they be Presbyterians, Methodists or Jesuits.

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VOL. XXXI. . . No. 18

I think Dr. Rankin, whom I greatly esteem in love for his work's sake, was wrong yesterday—was wrong a month ago—when he favored similar resolutions in his own pastorate. God suffered all the nation to pray, and pray again, for weeks and months, last year, for the life of our beloved President; and his answer to all those prayers then, was, "No; I have other designs."

Meantime, it is very gratifying to see the spirit of love and good-fellowship all over the East among our Congregational hosts. The new adjustment, new version, readjustment and new light breaking into any minds or in quarters, does not cause a ripple or a jar. And this is such a contrast to the terrible odium theologian of fifty or sixty years since. President Arthur, as is his high prerogative, seems to be winning his way by wise counsels and discreet, unobtrusive, kindly actions; and as a consequence, affairs appear everywhere to progress calmly and well.

C. M. B.

The Woman's Board OF THE PACIFIC.

The Young Women's Christian Association and "The Pacific."

Who can estimate the value of a religious paper entering week after week the homes of our churches? We have recently had a practical illustration of the power of the religious press. It is to THE PACIFIC the Young Women's Christian Association is indebted. Quite recently an article appeared stating our needs, especially the earnest desire of the President that sufficient money might be contributed to warrant the society in engaging a missionary to go from house to house, also to visit the homes of the sewing-school on Barbary Coast, where from three to four hundred children assemble weekly. Through the children the parents may be reached.

Hardly a fortnight had passed after this appeal, when the Treasurer of the Y. W. C. A. received a check for two hundred and fifty dollars, in response to the few lines in THE PACIFIC. This timely gift was most welcome, doubly so because there had been no personal appeal. As the missionary goes her rounds of Christian work, may not the donor hear the Master's words of approval as plainly as if spoken only to-day.

The Y. W. C. A. is working in the homes of our city as but few societies have ever done. If the home is purified, if parents are encouraged to keep their families together until work can be procured, if children can be placed in Sabbath-schools to go home and tell what they have learned, we feel that we are doing the work on this Pacific Coast that made New England what it was. The home-life of a new country moulds generations yet to be.

There is another branch of our work that is greatly in need of funds, the industrial work, where poor women are supplied with work weekly, thus enabling them to care for their families; recently we have had but little for this fund. Two years ago when we were in need of funds, Mrs. Chas. Crocker called and left four hundred dollars. How many homes were made bright by that generous gift. As a proof of the necessity of the work, we cite but one case.

We said recently "Mrs.—" has a husband, and now that our funds are so low, we must cut her name off our list of sewers." "But her husband is very ill," was the reply. We visited that home of poverty. "Cut off that sewer?" we said to ourselves; "we can not. The husband and father was so ill in the country where he was doing well that he was brought home; and now as the weeks have passed into months, but for this society he and his family must have suffered again and again. He is supplied with beef tea and fresh milk from the diet kitchen of the Association, and the little sewing we can give the wife, enables her to buy food for the children."

Are there no more generous hearts among the readers of THE PACIFIC that will donate something to this branch of our work, for is it not just such work as this that prevents the pauperizing of our people, the scourge of the Old World? There are many generous readers who would gladly donate something if they knew as in this work, it went directly to the worthy poor. We are endeavoring to do in this Association what the united charities are doing East—making one rent and the same expense cover a multitude of charities. We have found that by this "practical Christianity" souls have been reached, and thus the great work of the Christian Association has been accomplished.

Mrs. P. D. BROWN.
Pres. Y. W. C. A.

Barley four feet high and headed out, is reported in Contra Costa.

Communications.

Christ's Testimony to the Scriptures.

BY REV. ROBERT PATTERSON, D. D.

[Number 2]

One of the most mysterious books of the Bible is the prophecy of Daniel. It is also one of the greatest importance as fixing the appointed time of our Lord's first coming, and as giving the key to all the other historical prophecies. It has accordingly been assailed with great vehemence by Rationalistic interpreters. Our Lord foreseeing this, took care to give that book such a special endorsement as would keep the attention of the church fastened upon it, as giving the sign of his second coming. "When ye shall see the abomination of desolation spoken of by Daniel the prophet (whose reading let him understand) then let, etc." (Matthew xxiv: 16). And he takes the scenery of the judgment in Matthew xxv: 31 from the book of the same prophet (chap. vii); from which chapter also he takes his familiar Messianic title, The Son of Man.

The book of Jonah has long furnished an occasion for objection against the Bible, and for the outpouring of profane scoffing even by some who profess and call themselves Christians, and who declare they will teach the words of Christ while they have breath. It should silence the scoffing of such persons to remember that our Lord emphatically endorsed both the miracles recorded in Jonah, the greater miracle of the conversion of all the people of Nineveh—an event as yet unparalleled in the history of revivals, all the men, women, and children of a city as large as Philadelphia putting on sackcloth, and crying to God for mercy—and the preliminary miracle which gave sanction to his message, as one divinely commissioned and preserved to preach repentance which opened the people's hearts in so wonderful a manner, which he declares was a type of his own death and resurrection. "For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth" (Matthew xii: 40).

Our time does not permit his quotations from the other prophets. His testimony is borne on to the very last of the prophets, Malachi, from whom he quotes and applies to John the Baptist the prediction in Chapter iii, "Behold I send my messenger before thy face, which shall prepare thy way before thee" (Matt. xi: 10); and again he says, "If ye will receive it, this is Elias which was to come" (Matthew xi: 14), referring to the closing promise of the Old Testament.

The psalms were special favorites with the Son of David, and he quoted them repeatedly. We can only select a few of his references to that book of the Bible. When he would silence the scribes, and assert his own divinity, He did so by a single word from the psalms (Mark xii: 35). "And Jesus answered and said, while He taught in the temple, How say the Scribes that Christ is the son of David, for David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool! David himself there calleth him Lord; whence is He then his son?" It is manifest and undeniable here, that our Lord believed that the Holy Ghost directed David to use this word *Lord*, on which he based his argument; and so that he believed the very word of the Bible to be inspired.

The same conclusion follows from our Lord's use of another quotation from the Psalms (Psalm lxxxv in John x: 34, 35, where the Holy Ghost addresses judges and princes bearing commissions from God: "I said that ye are gods, and all of you sons of the Highest." Upon which our Lord argues his own right also, as bearing the highest commission from God, to call himself the Son of God, basing his argument on the single word *gods*, thus: "Is it not written in your law, I said that ye are gods? If He called them gods, to whom the word of God came, and the scripture cannot be broken," etc. The impenetrability of every word of scripture was an undeniable article of faith with our Lord and with the whole church at that time. So far from doubting that every word of scripture was inspired, they counted every word in the Bible, and marked the number and the middle word at the end of each book.

Our Lord not only bore testimony to the Bible in set speech. He attested its divine character even more eloquently by embodying it in all his public sermons and private conversations, and by framing his parables, and working his miracles upon the models of those recorded in the Bible. Time forbids a review of all our Lord's sermons; let us, however, rapidly glance over the brief notes given by Matthew on the Sermon on the Mount, as illustrating our Lord's method of Bible preaching.

Our Lord's sermon on the Mount, like the giving of the Law from Sinai, may be regarded as the formal proclamation of the nature of that kingdom of heaven He came to set up, and of the conditions of citizenship in it. Our Lord found the keys of the kingdom in the Old Testament. He began to bless his people by quoting the Bible benedictions on the poor in spirit: Isaiah xvi: 2; on the mourner—Isaiah, lxi: 2-3; on the meek—Psalm xxxvii: 11; on those who hunger for righteousness—Isaiah lxi: 13, xxv: 6; on the merciful—Psalm xlviii: 25; on the peace-makers—Psalm xxxiv: 14, 15; on the pure in heart—Psalm xxiv: 3, 4; and on the martyrs, adding the history of the Old Testament, that in this picture of perfect purity and holiness our Lord discovers no new virtue, nor enforces virtue by any new motive. The holiness of the Old Testament is exhibited and its motives are applied by One who understands them; and the world stands amazed.

The people had assembled around the Great Reformer with very vague, but with very great expectations that this prophet like unto Moses would, as Moses did, reveal some new law which would replace their old Bible. But our Lord had hardly well begun his sermon ere He emphatically disabused them of such a mistake. "Think not," says He, "that I am come to destroy the laws and the prophets. I have not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He never for one moment conceived the idea that any writings of the lights of Asia, of Sakymana or Confucius, could be compared with the scriptures.

Let us note particularly, that our Lord here asserts the everlasting truth not only of the doctrine, and prophecies and history of the Bible, but first and foremost of the writings which reveal those doctrines and truths to us. For when he says, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law," He refers to the words and letters with which the law was written: The jot being the smallest Hebrew letter, corresponding to our i, and the tittle only a part of a letter, like the stroke across our t. Thus most emphatically does our Lord assert the divine origin, and so the divine eternity, of every word of God in the Bible.

To put up an effectual barrier against any attempts, then or afterward, to lower the authority of scripture to the level of the religious consciousness of the church, our Lord took particular pains to expose and trample upon the traditions of the elders, exposing their misapplication of the retributions of the civil law to the relations of private life; in their minced oaths; in their abuse of divorces; and in making void the supreme command, "Thou shalt love thy neighbor as thyself," by the diabolical addition, "Thou shalt hate thine enemy." He corrected their perversion of fasting by a reference to Isaiah lviii; reproved their trumpet-blowing in the language of Amos, iv: 6; and assured his disciples that unless their righteousness exceeded that of the Scribes and Pharisees, they should in no case enter into the kingdom of heaven. The Bible, then, our Lord insists, is the only rule for life and salvation, and all human traditions added to it he detests and despises.

Our time will not permit a full illustration of the Old Testament sources of our Lord's Sermon on the Mount. I recommend it as a fruitful theme for preachers. But its four grand characteristics—the spirituality of the law of God, the necessity of a holy life, the fatherly love of God, and the great commandment of love to our neighbor—are so axiomatic that men cannot but marvel at the blindness of those commentators who insist that the Mosaic law applied only to the outward life, and that the law of love is a New Testament idea, and that Jesus came to reveal the fatherhood of God.

1. Our Lord asserts and illustrates the spirituality of the law. So far from being a new idea, first introduced by Jesus, that the law of God is spiritual, reaching to the desires of the heart, it is proclaimed in the law itself. The tenth commandment, "Thou shalt not covet," convinced Paul that the law is spiritual. The two great commandments, "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself," both demand spiritual religion. Our Lord refers to Job's covenant with his eyes, in his explanation of the seventh commandment. He expounds David's assertion, "If I regard iniquity in my heart the Lord will not hear me," when he commands us to love the gift before the altar, and then come and offer the gift. In a word, he shows that the spirituality of the law is the theme of all the prophets.

2. He announces the importance of a holy life, and the uselessness of profession of piety without the practice of morality, in the very figures of the Old Testament prophets. Isaiah's vineyard supplies Him with: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" "Not every one that saith to me Lord, Lord, shall enter into the Kingdom," is plainly an echo of Isaiah xlviii: 1: "Hear ye this, O house of Jacob, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness." The dreadful doom which he declares he will pronounce against such, he quotes from Psalm vi: 8, "Depart from me, ye workers of iniquity!"

3. The Golden Rule, and Christ's commandment of brotherly love, and of universal benevolence, is another feature of the gospel selected by liberal Christians to contrast with the bigotry of the Old Testament. But our Lord himself surely knew where he had learned this large love for all mankind. So far from announcing the Golden Rule as any new discovery, he gives it as the sum of the old Bible morality, and demands obedience to it expressly because the scriptures command it. "Whatever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets." And the sublime command of love to our enemies he gives in the very words of Solomon: "If thine enemy hunger, feed him, if he thirst, give him drink" (Proverbs xxv: 21).

4. The fatherhood of God is another feature of the gospel selected by liberal Christians to contrast with the stern features of the Hebrew Jehovah; but how strange, if such be the character of the God of the Old Testament, that our Lord should have supposed the Jews so well acquainted with God's fatherly love that he never attempted to prove it, but took it for an admitted axiom, and so well known to his hearers that he based his reasoning upon it. Before the law was

given from Sinai, he had said to Pharaoh (Ex. iv: 22), "Israel is my son, even my first born, and I say unto thee, let my son go, that he may serve me." And they had often heard this read in the synagogues. Perhaps on the previous Sabbath they had united in singing psalm ciii: 13. "Like a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth we are dust. As for man, his days are as grass, as a flower of the field; so he flourisheth, for the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is unto them that fear him and his righteousness unto children's children." Our Lord, according to his custom, takes this beautiful and touching figure, and expands and glorifies and applies it to each one personally, as he points to the flowers growing on the hillside where they are seated and to the birds flying around, saying: "Your heavenly Father feedeth them. Behold the lilies of the field how they grow; they toil not neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The text and the sermon, then, the illustrations and the proofs of our Lord's great formal proclamation of the Gospel. He takes from the Old Testament Scriptures. He plants himself squarely on their divine authority and on their plenary inspiration. He quotes them; he illustrates them; he applies them. He declares that heaven and earth shall pass away before one jot or one tittle shall pass from the law till all be fulfilled.

Did our time permit, we should find every one of our Lord's sermons full of Scripture—a Bible-reading of the most purely Scriptural character. But we must pass over the rest of his sermons and glance merely at the Bible gems set in his parables and miracles and common conversation; for he could not open his mouth without speaking Bible truths and words.

His mind was so full of Scripture that his common conversation, as well as his public preaching, was full of it. The Gentile centurion's faith suggested the fulfillment of the promise of all nations blessed in Abraham. He justified his disciples in rubbing and eating the ears of corn on the Sabbath by an immediate reference to three texts justifying works of necessity and mercy in the Old Testament. His very invectives are taken from Scripture, as when, referring to the account of the old serpent and his seed in Genesis, He called the Pharisees a generation of vipers; and in the words of Isaiah lvii: 3, "an adulterous generation." When he would reprove their hypocrisy he simply quoted Isaiah, saying: "Ye hypocrites; well did Esaias prophesy of you, saying, This people honoreth their mouth, but their heart is far from me." He described the brother delivering up his brother in the words of Micah. And he demanded a devotion to God stronger than the love of father and mother in the very words and spirit of Moses.

His parables are almost all taken from the Bible. David's handful of corn, sown on the tops of the mountains, gave him the parable of the sower; and that of the binding and burning of the tares was suggested by 2d Samuel xiii: 7. The growth of the mustard seed is a more beautiful form of Ezekiel's text (Ezek. xlvii: 23); and the same old speaker of parables, in his vision of the water of life (xlvii: 9), furnished him with several parables with the miraculous draught of fish, and with the characteristic description of the preachers of his gospel—"fishers of men." Psalm lxxxv, combined with Isaiah v, supplied the idea of the parable of the vineyard. Every child who had chanted the twenty-third Psalm would instantly see the original of the Good Shepherd; while the adults would remember Ezekiel xxiv, contrasting the evil shepherds with himself, saying, "I will both search my sheep and seek them out." From which chapter also he draws the parable of the "Lost Sheep."

The fourteenth chapter of Hosea, full of fatherly yearnings, is the basis of the Prodigal Son. The song of songs and the forty-fifth Psalm, are evidently the sources of the parables of the marriage of the king's son, and of the ten virgins. The name of Abraham's steward is given to Lazarus, who is carried to Abraham's bosom. The barren fig tree is a second application of Isaiah's vineyard, with a farther application to Jer. ii: 21, and Ezek. vi: ii. The parables of importunity in prayer are illustrations of Psalm xl, lii, and cxxx. Nebuchadnezzar's fate suggested the rich fool. The great supper is found in Proverbs ix: 1, 6, and Isaiah xxv: 6. The Pharisee and the Publican is an embodiment of Isaiah lvi: 1, 5, and lvi: 1, 2. Thus our Lord repeats, explains and illustrates in the parables what he had before spoken by the prophets, that all men may see the value of the Old Testament scriptures.

Our Lord's miracles are in like manner conformed to the Bible precedents. The Shekinah descended on Him at his baptism to mark Him as the Dweller between the Cherubim. The angels ministered unto Him in the wilderness as they did to Elijah. He cured the servant of the centurion with a word, as of old, "He sent his word and healed them." He fed the five thousand as Moses fed the people in the wilderness, which miracle He endorsed three times in his discussion of that subject with the Jews (John vi). He confirmed the truth of the history of Jonah by citing it as the sign of his own death, burial, resurrection and conversion of the world. "When He healed the lepers He sent them to show themselves to the priests, because so Moses commanded. In Psalm eighth the dominion over the fish of the sea is given to the

Son of Man, and he wrought the miracles of the tribute money and the miraculous draughts accordingly. The promise was made to Abraham and to his seed; and He healed the woman bowed down, because she was a daughter of Abraham; and brought salvation to Zaccheus and his house because of the promise; He stilled the tempest and ruled the sea of Galilee as of old; He ruled the Red sea; He raised the ruler's daughter and the widow's son as Elisha had done; and as he had read the hearts and counsels of the Kings of Syria, so our Lord read the heart of Herod. The widow's handful of meal and cruse of oil gave the model of the multiplication of the five loaves and ten fishes. He made the lame man leap as a hart, and the tongue of the dumb to sing, and gave the blind their sight, and raised the bowed down because thus it was predicted of the Messiah in the scriptures, first forgiving his sins, and then healing their sicknesses, according to the scripture order, Ps. ciii: 3. All his miracles were wrought in designed conformity to the Bible precedents, that He might honor the word of God.

His whole life was designedly conformed to the scriptures. The very first recorded public act of our Lord's official conduct was an endorsement of the Bible. John came preaching the kingdom of heaven, and claiming to be the person predicted by Isaiah, as the voice of one crying in the wilderness, "Prepare ye the way of the Lord" (Isaiah xl: 3). And Jesus, about to enter on his duties as the great High Priest of his church, approved the prophecy of Isaiah, and the commission of John, by being baptized by him, and so consecrated according to the law to his priestly office; alleging to the reluctant minister the all-overpowering reason, "Thus it becometh us to fulfill all righteousness."

All the subsequent parts of our Lord's life were in like manner conformed to the scriptures. He selected his first field of labor, not in the great capital of the world, nor yet in Jerusalem, the center of the church, but in Galilee of the Gentiles, because thus it was written by the prophet Isaiah, ix: 1, 2; Matt. iv: 14. He began his miraculous works of healing that it might be fulfilled which was spoken by Esaias the prophet: "Himself took our infirmities and bare our sicknesses" (Matt. viii: 16-17). For the same reason he forbade his disciples to trumpet his miraculous works, namely, "that it might be fulfilled which was spoken by the prophet Esaias saying, Behold my servant whom I uphold, mine elect in whom my soul delighteth; I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench till he send forth judgment unto victory? And in his name shall the Gentiles trust" (Matt. xii: 16). He selected Judas to be one of his apostles, with a full knowledge of the traitor he had chosen, that the scripture might be fulfilled, "He that eateth bread with me hath lifted up his heel against me" (John xiii: 18). He made his triumphal entry into Jerusalem riding on an ass, that it might be fulfilled which was spoken by the prophet (Matt. xxi: 4). When arrested by the high priest's soldiers, to be led to a death of agony, he prevented his disciples from rescuing him, and refrained from giving the word of command which would have brought twelve legions of angels to his rescue, saying, "But how, then, shall the scriptures be fulfilled, that thus it must be?" (Matt. xxvi: 54). "All this was done that the scriptures of the prophets might be fulfilled."

His cry of agony on the cross was uttered in the words of the twenty-second Psalm; for even in the midst of his agonies he carefully conformed his dying, as he had conformed his living, to the word of God. And so we read, John xix: 28: "After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst," and received a mouthful of vinegar, as predicted by the prophet (Psalm lxix: 21). And then he breathed out his soul into the hands of his father, in the words of the Bible, "Father, into thy hands I commend my spirit." And when he had thus said he gave up the ghost (Luke xxiii: 46). And when he returned from the grave his chief concern was to convince his disciples that all things written in the law of Moses, and in the Prophets, and in the Psalms, concerning him, were fulfilled. Then opened he their understanding to understand the scriptures, saying, "Thus it was written, and thus it behooved Christ to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem" (Luke xxiv: 44, 46).

The testimony of our Lord to the scriptures, then, consists not merely in verbal statements, which might be liable to cavils and disparagement as oriental exaggerations, but he himself assures us that he designedly and continually conformed his life in all its details, great and small, and his death also, and his resurrection, to the prophecies of holy scripture. The life of our Lord was one long testimony to the Bible; his death sealed his testimony to the Bible with his blood; and his resurrection was the grand fulfilling of the scripture.

And when he shall return to our earth and the temple of God shall be opened in heaven, we shall see in his temple the ark of his testament.

On this testimony of the Word made flesh, I receive the Scriptures of the Old and New Testaments as the word of God.

There is many a thing which the world calls disappointment; but there is no such word in the dictionary of faith. What to others are disappointments, are to believers intimations of the will of God.



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Literary.

Some years ago we read with much interest Rev. Titus Coan's book, "Adventures in Patagonia." The veteran missionary, who was born in Killingworth, Ct., Feb. 1, 1801, and who is still laboring in the great field at Hilo, Hawaii, where he has labored since the year 1835, has just sent forth another volume, "Life in Hawaii: An Autobiographical Sketch of Mission Life and Labors." It is published by Anson D. F. Rauldolph & Co., New York. It is a 12mo. book of 335 pages. The title-page is confronted with a likeness of the worthy father's intelligent and kindly countenance. In plain, good English, as told here many facts of permanent value. The narrative of a man who has received on profession of faith 12,113 persons to church membership and who has cared for these so many thousands with rare fidelity, is of itself worthy of attention. Surely a man does not throw himself away who goes even to the islands of the Pacific as a missionary. It will be remembered that in the general region where Mr. Coan has toiled is the famous volcano of whose eruptions we have heard so much. It is natural to find here full accounts of earlier as well as later eruptions which have occurred there. The experience and the observation of such a worker as this missionary has been, are highly suggestive. He has loved the Hawaiian nation, and the nation owes much to his benevolent counsels and activities.

It is a long time since we have received any of I. K. Funk & Co.'s cheap publications, but we have before us, from the firm now known as Funk & Wagnalls, in the 12mo. form of the "Standard Series," so-called, "Job's Comforters, or Scientific Sympathy," by Joseph Parker, D.D. It is a clever take-off of the consolation given by such philosophers as Mill, Tyndall and Huxley. Price 10 cents.

We have received from the author, "Taboo: or Life in California. A Romance." By Sallie B. Morgan. It is published at Atlanta, Georgia, by Jas. P. Harrison & Co. We are afraid if the people in Georgia read this romance they will never want to come to California. The hard side of experience here has been attempted in these pages. The redeeming elements are few. The characters are repulsive. Scoundrels and villains are brought too near us. We do not like the atmosphere. It is a pity to keep any tender and worthy souls in any such society. It would require a great deal of genius to light up such a plot as this.

From Dodd, Mead & Co., New York, comes, "Without a Home," by Edward P. Roe. We have already noticed this new story of an author who never fails to obtain numerous readers. This is a story which is connected with a fearful vice—the opium habit. Mr. Roe intends to carry along with his narrative dissuasions against evil, and to inculcate Christian principles of living. But we suspect most of his readers are very intent on how his stories will turn out.

The May number of the *California* has illustrations of the California Mission buildings, accompanied by studies of the same. Prof. Still contributes an appreciative memorial of Longfellow. A portrait of the poet adorns the opening page of the magazine. A paper of far more than common merit is that from T. H. Reardon, on "Frances Petrarch." The "California Publishing Company" announce "California Verses," by C. H. Phelps, editor of this magazine.

LITTLE'S LIVING AGE.—The numbers of *The Living Age* for March 31st and April 8th contain "Sir Charles Lyell," "Monkeys," "The Vistas of the Past in the Moon and the Earth," "Miss Fernier's Novels," "The Yellowstone Geysers," "How Gilbert Sherrard Fared in the Flood," "The Poetry of Dante Gabriel Rossetti," "Destruction of Egyptian Monuments," "Jane Austen," "March in the Country," "On the Whale Fishery of the Basque Provinces of Spain," "American Ants," "A Famous Quaker School," with installments of "The Freres" and "Robin," and the usual amount of poetry. A new volume begins with the number for April 8th.

One may well be amazed as much as delighted, that we have in our Congregational churches so painstaking a student of our denominational origins as is Dr. Henry M. Dexter. We have before us in sumptuous form of publication, excellent paper, ample page and margin, "The true story of John Smyth, the Se-Baptist, as told by himself and his contemporaries, with an inquiry whether dipping were a new mode of Baptism in England in or about 1641; and some consideration of the historical value of certain extracts from the alleged 'ancient records' of the Baptist church of Epworth, Crowle and Butterick, Eng., lately published and claimed to suggest important modifications of the history of the 17th century. With collections toward a bibliography of the first two generations of the Baptist controversy, by Henry Martyn Dexter." This is a long title for a monograph of 106 pages. We can assure our readers that the labor bestowed upon it and the careful exactness shown in it would astonish them. The interesting question as to what John Smyth did is settled; he affirmed himself. Also, it appears that while there were before 1640 a goodly number of Baptist churches in England, these churches practiced non-immersion. Praise God Barebon, a Baptist in 1642, speaks of dipping as a new way, "a very new way," and opposes it. Dr. Dexter examines, with this rigid searching, the records, as alleged, of a certain ancient Baptist church and shows them to be a gross imposture. The bibliography appended makes

a convenient supplement to that which appears in the author's elaborate "Congregationalism as seen in its Literature." We take great delight in these contributions which Dr. Dexter is making to the story of the Pilgrim Fathers. May no premature departure nor any other hazard prevent a still fuller memorial of his marked erudition. His monograph bears the imprint of Lee & Shepard, Boston.

The American Sunday-school Union has just published "A Fruitful Life; the Biography of the late Stephen Paxson, Missionary of the American Sunday-school Union." 12mo, cloth, 220pp., with portraits and illustrations. Price, \$1.25. Rev. Dr. C. L. Goodell, Mr. Paxson's pastor, writes a warm introduction. The memoir itself is from the pen of his daughter, Mrs. B. P. Drury. The record of this man is full of suggestion and stimulus and encouragement to all workers in the Sunday-school cause. Illustrations abound in it of the unspeakable reward that belongs to a life that is spent in doing good. And then the incidents and characteristics in such a life are so interesting. We who have had so many advantages, and they who talk and think much of mere culture, may well blush looking at the comparative usefulness and power of this plain man's service.

Porter & Coates, Philadelphia, have re-issued their "Comparative New Testament," with the following improvements and additions:

1. Chapter headings in Roman numerals.
2. Running head-lines, as in the old version.
3. Chronology of the New Testament.
4. The readings preferred by the American Committee, which were adopted by the Committee on Revision, are incorporated in the text. Those which were rejected are collectively in the appendix, and for convenience of reference are also inserted as foot-notes to the respective passages.
5. A history of the revision, and an account of the methods followed by the Committee on Revision.
6. The text can be relied upon as absolutely correct.

The Religious Society of Friends for Pennsylvania, New Jersey and Delaware has sent forth "An Address on Some Growing Evils of the Day, especially demoralizing literature and art." The address is brief, but breathes the right spirit. For how could the Holy Spirit purify our thought and not our reading?

SCIENCE NOTES.—In 1831 the total number of animals described did not exceed 70,000; the number now is at least 320,000. In the British museum alone are not fewer than 12,000 species of insects which have not been described. Morris's catalogue of British fossils, published in 1843 contained 5,300 species; the one now in preparation by Mr. Etheridge contains 15,000.

RECEIVED.—We have received several new pieces of music published by Oliver Ditson & Co. Among them are "Good bye," "Easter Carols," "The young Birch Tree," and others quite suggestive and appropriate for the objects for which they are published.

Wide Awake for May is a treasury of entertaining and educational reading. One may begin at the back with the Chautauqua Young Folks' Readings for the month, or at the beginning with the poems and stories: for it is Susan Coolidge who opens the Chautauqua department, and Rose Terry Cooke who has a poem on the first page. \$2 50 a year. D. Lothrop & Co., Boston.

In the *North American Review* for May, Carl Schurz, treating of "Party Schisms and Future Problems" presents many well-considered observations. "Days with Longfellow" by Samuel Ward, contains personal reminiscences of the beloved poet just deceased, extending over a period of forty-five years. Elizabeth Stuart Phelps, in an article entitled "What does Revelation Reveal?" seeks to prove that the objections brought against the Bible by modern unbelievers are based upon a misconception of the true intent and scope of the sacred volume.

Harper's Magazine for May. In the opening article of the number, "Spanish Vistas: II.," Mr. George P. Lathrop describes with great vividness the ancient city of Toledo. W. H. Beard contributes a touching story called "A Child's First Impressions of Death," accompanied with an illustration from his own pencil. The editorial departments are filled with timely and interesting matter.

PINS IN A BIBLE.—It was an old Bible, a family Bible, a well-worn Bible—the Bible of an old lady, who had read it, and walked by it, and fed on it, and prayed over it, for a long time. As she grew older and older, her sight began to fail, and she found it hard to find her favorite verses. But she could not live without them, so what did she do? She stuck a pin in them, one by one; and after her death they counted a hundred and sixty-eight. When the people went to see her, she would open her Bible, and feeling over the page after her pin, would say, "Read there," or "Read here," and she knew pretty well what verse was stuck by that pin, and what by this pin. She could indeed say of her precious Bible, "I love thy commandments above gold; yea, above fine gold; they are sweeter than honey and the honeycomb."—*Ex.*

Reports of a fearful famine come from Asia Minor, where, owing to three successive visitations of the locusts, the crops have been swept away, and the people are dying of famine. The district is three times as large as Massachusetts, and embraces ancient Cappadocia and part of Phrygia.

Marjorie Gray.

Blithe in the sun of a summer's day
And tripped little old-fashioned Marjorie Gray,
Maiden quaint of a long past day—
Marjorie Gray!

Loud sang the robins on branch and spray,
Madly and gladly and long sang they,
Carolled to Marjorie on her way—
Loud sang they!

Sweet was the rose's breath in the air,
Clear flowed the brook through the garden's fair,
White lay the road in the sun's bright glare—
Warm the glare!

But maid Marjorie, waiting there,
Had not for heat nor dust a care,
Knew not that she and the roses rare
Were so fair;

Saw not the little and graceful hound,
Daintily in manner and face and gown;
Running to meet her with joyful bound,
Leaping and springing over the ground—
Friendly hound!

Farther away, with gaze profound,
And girlish forehead slightly frowned,
Her eager eyes their object found—
Gladly found!

She was a little belle from the town,
Dainty in manner and face and gown;
He was a poet of no renown,
And girlish eyes sought him out—
Soft and brown.

Sad that one could not leave them so,
Maiden and poet of long ago,
Meeting with joy by the old hedge-row—
Long ago.

But time's departure, steady and slow,
With years of roses and years of snow,
Has wrapped the park in chill and glow—
Roses and snow!

Marjorie married the son of a peer;
Marjorie's life was short and drear;
Forgotten she, for many a year,
In church-yard drear;

While to the poet's record clear
Came sweet fate and a long career,
Fortune, and love, and all things dear—
Blessed career!

Blithe was that summer passed away;
Happy the little maid, they say;
Tender the poet that sunny day—
Passed away.

Flown are the birds from tree and spray;
Dust is sweet little Marjorie Gray;
Deathless the honored poet's lay—
We'll say!

—Ada M. E. Nichols, in *Harper's Monthly*.

Washington Letter.

WASHINGTON, D. C., April 18, 1882.

About two weeks ago Bishop Andrews penned a letter to the Methodist clergy, asking each one of them to hold special services last night, in reference to the Indian question, in furtherance of the views of the society organization for "Indian-treaty keeping and protection." In accordance with this request, Hon. Hiram Price, Commissioner of Indian Affairs, delivered at Wesley Chapel, last evening, an address on what the Government had done for the Indians, and what the citizens should do. "A large majority of the American people," said Mr. Price, "were totally ignorant of everything connected with the Indian question. They are just beginning to understand it. It was not a part of God's plan to create an independent man. What hurt the Indian, therefore, hurt the whites. While the Government has not done its full duty to the Indians, it yet has done a great deal which should be known." Mr. Price thereupon gave a number of statistics, in which the Methodists made a poor showing. As a Methodist, he was ashamed of this, and urged his hearers to do better.

He advocated the giving up of the foreign missions until the Indians were civilized and Christianized. Earnest efforts, he believed, would bring about such results in five years. The Indians were growing better, making rapid progress morally and materially. The Government cut off their rations of whiskey last year, intending never to supply them again with it, and had reduced their supply of tobacco, both experiments meeting with marked success.

This is emancipation day—the day that the colored population of Washington celebrate. The streets are full of colored military companies, headed by colored brass bands, marshalled by colored men on horseback, followed by colored women in carriages, and by myriads of colored youth and maidens on the sidewalks. Maryland and Virginia, Baltimore and Alexandria, have helped to swell the dusky tide on this gala day. No city of the "Dark Continent" can show as large a colored population as the Capital to-day, and certainly no city can show so great a variety of facial characteristic and tint produced by generations of practical miscegenation.

The honor of God's throne is involved in the safety of his children. No true child of God would do without his Father's assistance even if he could. When you have a number of duties to perform, always do the most disagreeable one first.

"He was a man Who stole the liver of the court of Heaven To serve the devil in; in virtue's guise Devoured the widow's house, and orphan's bread; In holy phrase transacted villainies That common sinners durst not meddle with." —Robert Pollok.

When a sinner is seeking the Savior he may be perfectly sure that the Savior is seeking him. In the worst extremity we can fall back on God, even as the shattered army falls back on the fortress. "To Thee I come, a sinner lost. Nor have I aught wherein to trust; But where thou art, Lord, I would be; O God, be merciful to me!" "To glory bring me, Lord, at last; And there, when all my fears are past, With all the saints I'll then agree, God has been merciful to me!" —Samuel Medley.

An advertiser in Texas calls for "an industrious man, as a boss hand over five thousand head of sheep that can speak Spanish fluently."

Three different Arkansas men have died while standing up. Mrs. Yeast is willing to wager her income that these occurrences never happened in a street car. —*Yonkers Statesman*.

He was standing on the club house steps, when a gentleman came up to him and asked him if there was a gentleman with one eye named Walker in the cab. "I don't know," was the answer, "what was the name of his other eye?"

"Where the molasses, Bill?" said a red-headed woman sharply to her son, who had returned with an empty jug. "None in the city, mother. Every grocery has a large barrel outside with the letters chalked on it, 'N. O. Molasses.'"

An irritable man, who was annoyed in an omnibus by the lady who sat next to him coughing violently, exclaimed, "That's a very bad cold of yours, madame." To which she meekly replied; "I know it, sir, and I am sorry for it; but it's the best that I've got."

"Nothing," said an impatient husband, "so reminds me of Balaam and his ass, as two women stopping in church and obstructing the way, to indulge in their everlasting talk." "But you forget, my dear," returned his wife, meekly, "that it was the angel who stopped the way and Balaam and his ass who complained of it."

Sir Walter Scott was, in one of his walks, leaning on the arm of a faithful attendant, Tom Purdie. Tom said: "They are fine novels of yours, Sir Walter. They are just invaluable to me." "I am glad to hear it, Tom." "Yes, sir; for when I have been out all day, hard at work, and come home very tired, and take up one of your novels, I'm asleep directly."

A primary teacher is describing the banana, and the children are to name it. Finally she steps to the board and draws the outline of the fruit. Up comes Johnnie's hand. "Well, Johnnie, what have I described?" "Cucumber!" "Oh, no; the cucumber grows here, and I told you this fruit grows in the South; besides, is not the cucumber a vegetable?" Johnnie yields the point, and relapse into a brown study. Soon an idea strikes him and up comes his hand again. "Are you sure you are right this time, Johnnie?" "Yes, sir, with self-assurance. 'Well, what is it?' 'Sausage!' was the triumphant rejoinder. —*Springfield Union*.

"O Nature! What had'st thou to do in hell, When thou did'st bow the spirit of a fiend In mortal paradise of such sweet flesh? Was ever book containing such vile matter, So fairly bound? Oh, that deceit should dwell In such a gorgeous palace! O serpent heart! hid with a flowering face! Did ever dragon keep so fair a cave? Beautiful tyrant! Fiend angelical! Dove-feathered raven! Wolfish, raving lamb! Despised substance of divinest show! Just opposite to what thou justly seem'st." —*Shakespeare*.

Just in proportion as a man becomes good, divine, Christ-like, he passes out of the religion of theorizing, of system-building, and hiring service into the religion of beneficent activities. It is well to think well; it is divine to act well.

Christian living and Christian character without Christ are an impossibility; with Christ they have been made a reality, before which the world has ever offered the homage of its admiration and respect.

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[oct19-17]

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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, May 3, 1882.

Anniversary of Pacific Theological Seminary. Five young men will graduate. All of them will make addresses. A large attendance is desired. At Plymouth-avenue church, in Oakland, California, Friday evening, May 5, 1882, at 7:30 o'clock. Music by a select choir. All are invited to forego every other possible engagement.

We are asked, since so many good results in the aggregate are reached in the Christianizing of the Chinamen among us, why not encourage their coming hither for the sake of Christianizing them? We answer: Because "emigration tends to barbarism," as Dr. Bushnell asserted, in a famous Home Missionary sermon preached years ago. He showed, at least, that emigration tends to "demoralize" people, as the word is now. A migrating generation deteriorates. Their transition hurts them. They fail to keep up to their old level; much more do they fail of their best. Accordingly, Chinamen are not so impressive here as in China. The same amount and quality of labor will not, as a rule, accomplish as much good here as there; for the reason that the Chinese themselves are somewhat deteriorated, in moral and religious tendencies, and because we show them our worst here; and our best when our missionaries go to them, in their own land. As our human nature is, those who have been reared in a barbarous country, a half-civilized country, or a very poorly civilized country, when they migrate to a land highly civilized, and even enlightened, take to the vices of that civilization more readily than to its virtues. And the Chinese who come to us are not exceptions. As a mass, so far as they change at all, they fall into our vices rather than rise into our virtues. Those who are bettered religiously by their coming to us are in the minority. Of course, it ought not to be so; but it is so, and we have to take things as they are, and act in view of the highest attainable good. More than a generation ago, before the Chinese empire was opened to missionaries, the great societies of the Christian world sought to reach the Chinese through China's migrating populations, in Singapore, Penang, and elsewhere; but with so little success that these places were abandoned just as soon as the cities of the empire itself could be entered. It is also noticeable, even now, that the labors of missionaries are less successful, relatively, in Macao, Hongkong, Canton, and other places where the contact with foreigners is largest, than in communities less disturbed by the outside world. If, then, we would do our best for the Chinese, religiously, we must send our missionaries to them, in ever-increasing numbers, to labor for them where they have always lived. To bring them here to convert them would be, in part, to defeat the object itself. It would not be wise, if it were even humane. What we have to do here is, not to strive to increase the numbers that shall come, but to exert our Christian power, as best we may, on those thrown providentially in our way; in the hope, and with the prayer, that while we, as instruments, save individuals, we may, likewise, here and there, touch a spring of power in the vast empire of China itself. B.

Ralph Waldo Emerson was a celebrity in the literary world as long ago as the most of us can remember. He grew a large and larger figure until a few years ago, when the infirmities of age began to creep over him. He was present at the funeral of Longfellow, and that seems to have been his last public appearance. His disease is said to have been pneumonia, but rather, it may have been old age with its feebleness which could not rally against what might have been but an ordinary cold, so lapsed was all pristine vigor. He died in his 80th year. He began life as a clergyman, many of his ancestors having been ministers. The clerical manner and habit always clung to him, though he left the pulpit after a few years of service. Having a moderate fortune of his own, he has lived a life of literary leisure (not laziness) almost an ideal life for one of his tastes and proclivities. A philosopher, a moralist, a poet, he has been always writing, lecturing and publishing. He has uttered as many wonderfully sharp, clear and profound things as any other man in our

time. In essay, he was superior to Carlyle. In poetry, he was removed immeasurably from the "fleshy," sensual, writers who have done so much debasing work in the recent years. In travel, he was an acute observer, and set forth all results in a fitting diction. In philosophy, he belonged to a school which is too "fine" for common mortals, and can never become popular, particularly in an age which is falling off so much into a gross materialism. He was an idealistic pantheist for the most part, but half the time he wrote of God (and prayed to him) as a person, more particularly in his later years. Usually he was lofty and serene, removed from the littleness of human ambitions and the bitterness of human passions. There was nothing vulgar, prurient or base in his thought or speech. In the capacity of being suave, sweet, genial and humorous, he was somewhat wanting. He leaves a name that will live long in literature. But whether his fame will last among men, is not so certain. The ages have already forgotten some of those most worthy of fame. But it matters not. He has left a heritage for all the thinkers of the aftertime.

The Creed Vital in a Congregational Church.

In all our reasonings and attempted readjustments in regard to creeds and formulas for the admission of members to the church, it should be considered that in a church organized on the Congregational plan it is the membership which determines the type of doctrine that shall prevail in the particular society. It is not the minister, nor is it any body of elders called a session or consistory; nor is it any Presbytery, synod, conference or convention; nor is it any bishop that determines whether the company of disciples worshipping in this or that town, or ward of a city, shall be Unitarian or Trinitarian, Arminian or Calvinist, Biblical or Rationalist, holding by Christ as final authority, or joined to him by some looser tenure. In other denominations this is supposed to be determined largely by these outside parties, or by such as these; but in a Congregational church it is expressly the congregation, the men and women who are in covenant, who shape the doctrinal career. It is, therefore, for such a polity, exceptionally important that in some way the terms of admission be such as to give as much positive assurance as possible that any particular company of disciples stand together on a sound, self-consistent, thoroughly and intelligently Christian platform. A Presbyterian local church may get along and have no confession of faith at all, except for the eldership, because the eldership will attend to that matter; but a Congregational church has no authority in it or outside of it to look after its doctrines except its own consenting membership; consequently, that membership must be consenting to some bond of union—all its members must be consenting. It is a vital matter, therefore, what the confession and covenant which make that visible bond of union shall be. It is much more vital to a Congregational church than to any other. It does not follow that, because some other churches, organized under the principle of external authority of the whole body over the parts, get along without any creed for the lay membership, that the churches organized on our plan can do so. Our members are voters. In some way or other these voters should be known as committed to what are the distinctive principles of the Christian religion. Who is going to insure the perpetuation of pure doctrine in a church unless it be the members of the church? How can they perpetuate it unless they themselves, individually, hold pure doctrines?

Walter W. Bagster.

To announce that Walter W. Bagster has gone to his heavenly home, is a duty which the present editors of this journal might have hoped would fall to others many years hence. But he must welcome us now. After the brief two years' service in preparing for organizing and conducting the Mission to Bailundu and Bihe, he has been called to his rest. The Missionaries, Messrs. Fay and Stover, on their way to join the brethren already in Africa, appear to have received the news at Lisbon and sent the dispatch, reaching Boston on the 18th of April. The mail arriving by the steamer which brought the tidings to them will not be due here before the middle of the present month. Particulars cannot be given till the letters are received. On Jan. 21st, Mr. Bagster wrote that he was well, but mentioned an ulcerated foot, in respect to which Dr. Nichols used the word "necrosis," and which was causing apprehension of more serious trouble. Mr. Bagster, referring to a recent death, wrote,

"Oh that whether long or short, I may be ready and hold the faith firm unto the end."

None who have known him will have any doubt that he was ready. He made the impression on us all that his was a consecrated spirit. "Rejoice in the Lord," was his motto. Profoundly as we feel the disappointment occasioned by his loss, yet we feel a restraint laid upon our sorrow by every memory that brings back to us his face and words. There was an exaltation in his view of his Redeemer and in his expectation of the Lord's coming that forbids us to mourn. Nor will we talk of regrets for the brevity of his service in the field. God counts not life by years, but by the love and devotion and efficiency of his servants. Bagster had accomplished much. We quote from a letter written from the Missionary House in Boston, by one competent to bear witness when we say, "Bagster has proved himself a workman that needeth not to be ashamed; a strong, patient, self-sacrificing and devout man." Let none of us speak the word failure in connection with such a brief career. Such a life as his lights up for us all what else would be the dark continent.

Where the Point Is.

The opinion was expressed in our last paper that "the Congregational clergy of Massachusetts may change, to some extent, their views of Chinese slavery in the next forty years." What are the views of the clergy referred to which need to be changed? The implication is that those pastors favor what is called Chinese slavery, or at least are disposed to allow it to take root in California without protest or suitable effort against it. But we are not aware of a single utterance from any Congregational association or minister which authorizes any implication of the sort. On the contrary, we guarantee that our brethren in the Bay State are as much opposed to human slavery among the Chinese as any of us.

In the course of forty years to come, they may indeed become convinced that there is more of slavery here, or of a system which tends to servitude, than they are aware of at present. Furnish them the facts which substantiate that conviction, and we shall have no heartier allies in breaking up such system than they. It is convenient to speak of the immigrants from China as bondmen. We even hear talk about "chains" and the "lash." The word "coolie" is used with abundant frequency. But despite all the affidavits that have been taken on this fruitful theme, it is a matter of grave doubt whether any considerable number of persons are held in any duration which properly deserves the name of slavery. Of dependence in the sense of voluntary agreement, to a certain contract for service, in terms more or less oppressive, it is very likely that the instances are not rare. We think that this whole subject of contracts for service is a legitimate matter for regulation by treaty and by careful legislation. The country needs light on this point, and we trust it will not take forty years to secure it. Indeed, it should seem that when we sent a distinguished commission to China, that commission might have given some special attention to this part of the problem. If the emigration be properly or virtually servile, as distinguished from individual free removal from one country to another, by all means let it be discouraged. The reasons why some clergymen in Massachusetts—and not there only, but in California as well—in common with others minds that like fair play, do not see their way to approve of the immigration measures now before the country lies in the supposition that there are at least some Chinese laborers who do leave their country freely, who have no leprosy; who are neither paupers nor are criminals. This is not a supposition. The number of such laborers is large. It is difficult to see on what principles such persons should be prohibited by such a government as ours from seeking their good by paying their own passage to this land. If the project were to exclude for ten or twenty years, or forever, slaves or coolies bound under an injurious contract, we should say amen. And despite cotton, calico and Connecticut clocks, we have no hesitation in affirming the Congregational clergy of Massachusetts would say amen, too. But in the bills now passed by Congress, no distinction of this sort is made. Certain people are excluded in mass, because they are Chinese laborers. We submit that such an exclusion cannot be defended on any equitable principles. A laborer has just as much right to go abroad for work as a trader. America has no more interest in prohibiting the one to land than it has in prohibiting the other. To exclude either simply on the ground that he was born of Chinese parents, is "sentimentalism," not of the nobler sort.

We do not like Chinatown; we are no friend of over-crowded tenements; the

customs of the mass of Chinese are repugnant to us; we sympathize with the pressure that comes from the competition of these people; we would much prefer other populations more akin to our own; we favor the most careful regulation of this and all other immigration; we believe that the enforcement by our police, of our civil, criminal, and sanitary measures should be required; we think that men who regard the incoming of Chinese so sore an evil may fitly decline to employ them; but we cannot see on what principles this government should say to one Chinaman, "You may land, for you are in the Marine Insurance business," but to another, "You cannot land, for you do nothing but work with your hands"; nor do we see on what principles the shipmaster can say to a Japanese, "You can take passage," but to the native of Canton, "I cannot sell you a ticket." Such discriminations appear to our sentimental mind more like the "taboo" of a regimen which has passed away in the little islands of the South seas than like the advanced policy of a nation like our own. ALLON.

In his proclamation for the fast-day (observed recently), Gov. Bigelow, of Connecticut, uses fine language, and utters sentiments worthy of a Christian Governor. We quote one paragraph:

"Let us endeavor to obtain a profounder sense of the greatness of the divine law, and the necessity of our obedience to it. Let us think upon, and confess with shame and sorrow, the transgressions of our people, and their departures from the faith and principles of our pious ancestry and from the ways of duty and virtue. Particularly let us reflect upon and consult together with reference to the best means of abating the intemperance, licentiousness, corruption and crime which are alarmingly prevalent among us. And from that holy life and sublime self-sacrifice which the whole Christian world will on that day of hallowed associations unite in tenderly and solemnly commemorating, let us draw assurances of divine forgiveness and love, inspirations of higher devotion and nobler living, confidence in the future of our sinful but glorious country, and that hope which looks beyond the fleeting years, and lays hold of life eternal."

A Scene in This City.

Early yesterday morning there was an outcry in the street. Jumping out of bed we saw a policeman in citizen's dress arrest a Chinaman vegetable peddler with the pole over his shoulder and a basket at each end. Soon other celestials of the same sort are marched along by stalwart policemen to the new city hall station. A Chinaman scavenger is also marched along with his hook and baskets filled with bits of paper and other rubbish. What is the matter? It is the first of the month and license has not been paid? But does the scavenger pay a license? We will go over to the station and get posted. Walking in, we ask, "Why these arrests?" "The basket ordinance." "What is that?" "No Chinaman carrying two baskets can go upon the sidewalk." "Is that the reason? What is the penalty?" "Five dollars fine." "John" jogs along in the early morning through the almost empty streets, and happens to set his polluting foot upon the sacred sidewalk, thinking no policeman near; but he is, disguised as a citizen, and goes for him; and so "John" is \$5 out, if he can raise it, which the scavenger certainly cannot. Mr. Bodfish, Supervisor, gave notice in the last meeting of the Board that he should move for a branch jail in which the large number of Chinamen now being arrested can be stored.

Oh, yes, such laws must be enforced. If a poor Chinaman with two baskets happens to step amiss, go for him, thou zealous policeman; crowd the prisons, make more room; feed and house and guard them a week or two. This is a nice way to spend money and promote order and get up an excitement and make the Chinamen go.

ANOTHER SCENE IN THIS CITY.

The beautiful Sabbath morning dawn, and hundreds of saloons are opened and business thrives all the long day. Dozens of men stagger along, and dozens more are laid out upon the "sacred" sidewalk. On Monday and Tuesday, and at other convenient times (not on the instant, as in the scavenger's case) hundreds of arrests are made, but no confinements of these high-toned whisky-dealers, who Sunday after Sunday violate the law, and lay their victims out on the precious sidewalk. No branch jail is prepared for them, not even a \$5 fine can be demanded, for every man of them must have a jury trial, and no jury will decide that such a Sabbath law should be executed, not while in every ten-cent glass there is eight cents profit, and while over the counters of the retail bar in this State it is reported that \$27,000,000 was spent last year. O, what a just people we are, and how fairly the law is executed. K.

Philadelphia, the city of brotherly love and Quaker sobriety, spent \$24,000,000 in spirituous liquors last year!

Home Missionary Col.

Conducted by J. H. Warren, D.D.

Office, No. 7 Montgomery Avenue.

The "Home Missionary" for May.

It opens with an intimation that when the statistics for the fifty-sixth year of the Society are made up its friends will have new cause for grateful and courageous joy. The year's receipts, ending March 31, 1882, are \$340,668.97. This is a gain of \$49,715.25 over the previous year; of \$30,641.35 over the largest receipts ever before recorded in a single year, and of \$58,756.03 over the average receipts of the five years, 1877 to 1881. "This unexampled gain, made amidst obstacles most trying to faith and tending to take the heart out of effort for advance, is full of encouragement. It warrants the strenuous effort that will be made to reach a total of not less than \$400,000 in the next year—an effort not to be relaxed until the resources shall reach the 'million dollars a year' which Dr. Goodell has demonstrated may be wisely expended in the work, and which might be raised without distressing one individual of the society's proper constituency."

Of the \$37,746.68 reported received in March, the different States gave as follows in round numbers: Connecticut, \$10,600; Michigan, \$7,100; Mass., \$5,500; New York, \$3,300; Iowa, 2,330; California, \$1,860; Wisconsin, \$1,840; Ohio, \$1,210; Kansas, \$760; Minnesota, \$300; Illinois, \$290; District of Columbia, \$250; Vermont and Maryland, \$190 each; New Hampshire, \$180; Maine, Pennsylvania, Nebraska, \$150 each; Rhode Island, \$120; Colorado, \$115, and from New Jersey, Alabama, Indiana, Washington Territory, Missouri, Dakota, Kentucky, Oregon, Indian Territory, Texas and Virginia, the gifts from each range from \$8 to \$70.

Just a word right here. It looks a little like turning the tables to see Michigan next to Connecticut, and outranking Massachusetts by some \$1,600. Then look at Iowa, California and Wisconsin. Perhaps it happened so. Why shouldn't it happen oftener?

Volume fifty-fifth of the *Home Missionary* begins with this number. The secretaries earnestly renew their request that pastors, Sunday-school superintendents, and others interested, will aid in introducing it into all the families of their respective schools and congregations. It cannot fail to keep bright the link between the workers in the field and the givers at home. We hope to report that this hint has been carried out by some of our churches.

To read what the Ladies' Home Missionary Society of the Broadway Tabernacle church has done in the way of sending twenty-two well-filled trunks to as many missionary families, the estimated value of the gifts being \$4,080, is something like the acts of the apostles, and when the summing up is done, only "the day shall declare it."

"How our American Home Missions Began" is graphically and inspiringly told. It is a history of growth—the grain of mustard seed—the handful of corn in the top of the mountains—of a seed planted, germinated and matured by the Spirit of the living God.

Then we have ten chapters of work done in the different fields. We give the heads of some of them:

"One of the Hard Fields," by a missionary in the Northwest; "Looking Back over Half a Century," by Rev. Jeremiah Porter; "From One of the Dakota Bands"; "Religious Reports of Religious Awakening"; "Immediate Help Wanted"; Getting a Foothold among the Mormons; "From the Dakota Frontier"; "Work that Paid," and the ringing articles from the co-operative societies. Only those who can sit down and give one or two hours to a conscientious reading of the magazine can in a measure take in the sense of the obligations which rest upon those who pray "Thy Kingdom come," and accept the command as personal and positive, "Preach the gospel to every creature."

We shall not do for our country the work that needs and must be done until we know the wants and extent of the work committed to us, and our hearts are stirred, kindled as with a baptism of fire.

To read the *Home Missionary* month by month is a helpful means, a privilege gracious and precious.

A Pennsylvania man who swallowed a horse-shoe nail is kicking lively.

Religious Intelligence

California.

The regular monthly meeting of the Congregational Associates will be held at No. 7 Montgomery Avenue, on Friday, May 5, at 3:30 p. m.

The Valley Association will hold its next sessions at Lodi, on Monday and Tuesday, the 15th and 16th of May. The Committee thought that as the Sabbath School Convention meets on Tuesday evening, in Stockton, it would be a good opportunity for pastors and delegates to attend the Valley Association preparatory to the Convention.

W. H. Pascoe, Scribe. Lockeford, April 24th.

TO THE MEMBERS OF THE RIVER ASSOCIATION.—The members of the Valley Association extend an invitation to the River Association asking them to amalgamate with us for Christian work and fellowship. The river and the valley are the same in desire, let us be one in heart and work. We think it would help the churches of both associations, and hope to see through this invitation, the River Association represented by pastor and delegates from Benicia, Suisun, Martinez, Vallejo, Antioch, Nortonville, Pacheco, Rio Vista, at Lodi, on Monday and Tuesday, the 15th and 16th of May. Those who intend to come will do Brother Stewart a favor by sending him word.

W. H. Pascoe, Scribe, Lockeford, April 24, 1882.

At a meeting of the Bay Association, held on Monday last, the name of Rev. L. H. Meade was, on motion, dropped from the roll of the association.

"The Practical Use of the Doctrine of the Holy Spirit" was considered at the Congregational Club last Monday. In the absence of Rev. C. D. Barrows, Mr. Edward Kimball, of Chicago, introduced it, and responded to many questions. It was a very interesting meeting.

Next Monday the subject at the Club will be, "The Micronesian Mission," if Revs. Messrs. Sturges and Houston, now in this city, en route to Micronesia, can be present. If they cannot be present, Rev. Dr. Beckwith will continue the consideration of the subject of "The Holy Spirit."

At the half-yearly election at the Club on Monday, Dr. Beckwith was elected Chairman, Rev. George Morris was re-elected Secretary and Treasurer, and Messrs. Bufford, Pond and Savage were re-elected Executive Committee for ensuing six months.

Messrs. Whittle, McGraham, and Hallenbeck are reaching large numbers with the gospel plainly spoken and sung in Oakland. Every night, except Saturday, meetings are held in the first Congregational church. The Bible readings continue at 3 o'clock in the First Presbyterian church.

This is Mr. Hallenbeck's last week in California for the present, as he expects to sail on Saturday for Honolulu, in response to the earnest request to aid in carrying on the work so well begun there last year.

Rev. C. D. Barrows, of the First church, preached last Sabbath morning, on "Joseph of Arimathea," and at night on "The Divinity of Christ." The evening lecture has been described as a grand and convincing effort.

Rev. T. K. Noble, of Plymouth church, preached on Sabbath morning on "Building the Temple." At night he gave the third lecture of his series on "The Bible."

At the Third church, Rev. Dr. Beckwith gave a second discourse on "The Duty of Praise." At night the Doctor's subject was, "Covet Earnestly the Best Gifts."

The Seventh public anniversary of the Chinese Mission schools connected with Bethany Church in this city, was held at the church last Sunday evening. The audience room was well filled, about one hundred and fifty Chinese being present, and more than twice as many Americans. The programme was long, but the exercises were such that the interest was unabated, when at almost half past nine, the service was brought to a close. There were three original addresses, full of good thoughts expressed in good English, together with recitations songs and various scripture exercises. The Mission schools represented are four in number, and have an aggregate membership of 383.

Rev. C. D. Barrows delivered the closing lecture of this season's series, before the Delta Sigma Society of the First church, last Thursday evening, to a large, very attentive and very well satisfied audience, judging from the many expressions justly given. California needs to-day the healthful influence of popular lecture courses. We hope that the Delta Sigma will build on the foundation already laid, and that its next lecture list will be as good as the one just completed.

In Oakland, at the First Church, Rev. Dr. McLean discoursed upon "God's grace conditioned on man's receptivity." The discourse dwelt largely upon Christ's lack of success at Nazareth and abounding success shortly after at Gennesareth. In the evening, Evangelist Hallenbeck held services in the First Church. Good interest is reported in connection with the Evangelistic services in Oakland.

At West Oakland, last Sunday evening, Prof. Crowhurst lectured on "Temperance."

Rev. Walter Frear spent last Sabbath in Woodland. At night there was a Union Temperance Meeting.

The parishoners and friends of Rev. Mrs. A. B. Palmer, of Reno, recently and paid them a visit, spending a pleasant evening and leaving substantial evidences of a friendly interest.

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meeting of the will be held on Friday, May 3, 1882.

will hold its Monday and 26th of May, at 8 o'clock, at the Sub-ets on Tues- it would be a ors and del- y Association on, Scribe.

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The many friends of Mr. and Mrs. Geo. C. Stebbins will be interested to know of their successful work during the past winter, in the City of Brooklyn, N. Y. They have been associated with the Rev. Geo. F. Pentecost, and their united labors have been greatly blessed of God in winning precious souls to Christ. They all leave the 3rd of June for Europe to assist Messrs. Moody and Sankey in their labors abroad, expecting to be absent about three months. Bon voyage, dear friends, and may God bless your labors in his vineyard where you are going, as richly as He did on our coast, and bring you safely home to your loved ones.

The California Chinese Mission has received from the noble house of Balfour, Guthrie & Co., in this city, \$1,000, and from its Liverpool partners, Alexander Balfour, Esq., and Hon. S. Williamson, M. P., the sum of \$500 each, to aid in meeting the expenses of its greatly increased and prosperous work during this fiscal year, which ends August 31, 1882. Of this amount, one half goes into the current work, and one half to reduce the debt upon the Mission houses in this city. Three thousand dollars more are needed to carry the work safely through the year.

In the evangelistic work among the Chinese there is serious difficulty in securing regular and prompt attendance of the Chinese, through their not being able to get off from their work. Pastors are requested to call attention to this fact, and urge upon their people the duty of allowing servants the opportunity of attending divine service at the regular hours of worship on Sunday.

Major Whittle and Mr. McGranahan visited the Golden Gate Academy last Thursday, and held a service full of interest to the pupils and all others present.

Rev. T. T. Frickstad, formerly a resident of this city, and a member of Green St. church, who went East and studied at New Haven, Ct., and who has been preaching in New York State, has returned to this State with his family. We are glad to see our friend and brother back again, looking well and ready for work.

Amounts received by Stephen S. Smith for the Watkins Mexican Fund (additional to \$197.50 reported last week):

Nellie F. Blake.....\$10 00
Mrs. J. N. Clarke.....20 00
Mrs. M. E. Sutton.....12 00

Total.....\$42 00

Rev. A. L. Rankin preached at Colma, last Sabbath, on "The Fatherhood of God, and Man's Relation to it."

A very solemn, entertaining and interesting service was held at the Union Square Free Baptist church on last Sunday. The Rev. N. L. Rowell commenced his series of illustrated sermons, the first of which was upon the parable of the ten virgins. The remarks and illustrations, falling both upon the ear and eye, produced a wonderful effect upon the large audience in attendance. The effect was happily realized in the evening service, when several whose lamps had gone out, and who had been in a backslidden state, came forward and publicly confessed their wanderings and renewed their allegiance to Christ and his cause. The pastor will continue these illustrated sermons for some time to come. All invited to attend.

Temperance.
Home protection meetings are held successfully in this city and other places. A grand meeting was recently held in Sacramento, addressed by Col. Long, Mrs. Stevens and others. At San Jose, Hon. J. C. Black, Rev. Clarence Fowler, Prof. A. B. Norton, Judges Rankin, Moore, and others, have been giving some red-hot shot against whisky and the liquor traffic. Last Saturday was a day of temperance picnics. Quite an assemblage of temperance talent was at the grand picnic near Davisville. Col. Goulding was at the Brentwood picnic on Saturday, and at Atlanta, San Joaquin county, on Tuesday.

MARTINEZ, April 26th.—A mob attacked a Chinese house at nine o'clock this evening, throwing the inmates from the second-story window and tearing down the building. Three of the Chinamen were badly hurt, and several others wounded. Two of them will probably die. The attack was a cowardly and contemptible one, perpetrated upon defenseless men, and meets the severest denunciation of the people of Martinez.

It is understood that the mob was composed of Italian fishermen, who charge that the Chinese in some way interfered with their business. The Chinese, numbering about fifty, have been forced to leave and are now in this city. Such a cowardly, contemptible, lawless and cruel assault merits not only the "severest denunciation" of the good people of Martinez, but the prompt arrest and severe punishment of its perpetrators. What are the officers of the law doing?

This is the season of the year for the arrival of Chinese. If more are coming than during some past years, the explanation is given by Mr. Cornelius Koopmanschap, Chinese immigration agent, recently returned from China, who says: "The laborers for California and Oregon are mainly engaged as laborers on the Southern and Northern Pacific Railroads, under a contract for one and two years, at \$25 to \$30 per month. Many of the Chinese now coming here will probably find employment on the Canadian Pacific road."

LINDEN, April 17, 1882.
EDITORS PACIFIC: On the 2d instant Lucius A. Morse, one of the most devout Christians that I have ever known, died at his residence near Linden. I presume no man has died in California who was more universally respected or whose death was more universally lamented. None knew him but to be his life-long friend. His disease was dropsy of the heart. Although he was sick for over six months, most of which time he was greatly distressed on account of the difficulty he experienced in breathing, yet he bore it all without a murmur, and was constantly praising the Lord for his goodness to him.

Brother Morse has been a constant reader and subscriber of THE PACIFIC for nearly a quarter of a century. He first took the paper in 1858, and it would do your soul good if I could only tell you how much happiness and comfort the perusing of THE PACIFIC had been to the deceased. He frequently subscribed for it and presented it to others who had no religious paper in their homes, so that its influence could be felt by them as he felt it. His favorite hymn was "Sweet Bye and Bye," and he never tired of hearing it sung.

I quote the following appropriate remarks of the Rev. D. W. Chilson, pastor of the M. E. church at Linden: "Lucius A. Morse was born near Northfield, Franklin County, Mass., on the 18th day of February, 1817; he departed this life near Linden, California, April 2d, 1882. He was sixty-five years, one month and fifteen days of age. He removed with his parents to Orleans County, New York, when eight years old. His father died when he was at the age of nine years and his mother when he was seventeen. He was married October 31, 1842, at the age of twenty-six, to Hester Ann Tilden, who to-day mourns his loss. The two were permitted to walk happily together for nearly thirty-nine years. He came to California in January, 1851, returned home in 1852, came back again in 1853, returned to New York in 1854. He removed with his family to this State, to the neighborhood of Mokolunne Hill, in 1856. In 1868 he located on the farm near Linden where he has since resided. He experienced religion at his home in New York, at the age of fourteen years, was baptized and united with the Christian church, and remained in the fellowship and communion of the same up to the time of his decease.

"We have been called together upon this occasion by the loss of one of the oldest members of our community. For fourteen years the deceased has had a place among us. During that time he has held the respect and esteem of all, and he has won the affection of many warm friends. His loss is one in which we all share. His many virtues and noble traits of character endeared him to the hearts of all who knew him. In his work he was the very model of industry and order, elements so necessary to success. In business he used none of the little artifices whereby advantage is taken in trade, and was scrupulously honest in all his dealings. In his friendships he was such that they never suffered by being tested, and not a few will say, as a tribute to his memory, 'We have lost our best friend.' His character was above reproach, his example such to stimulate all who met him to a purer and nobler life. In disposition he was mild and reserved. It was, therefore, in private and before those who knew him best that his virtues shone with the greatest brightness. But because he was retiring in nature it must not be inferred that he was either passive or negative; on the other hand, he was most positive and active. It was in his home life that his sweet spirit yielded its richest fragrance to those that were permitted to enjoy its blessedness. The key to his whole life may be found in the act of his early youth when he consecrated his life to his Maker.

"His religious life was one of great simplicity, yet of great fervency and devotion. When surrounded by the evil influence of early life in California, he stood alone and 'suffered none of these things to separate him from the love of God.' During a protracted illness that was painful and wearisome, he maintained a remarkably patient and submissive spirit, and enjoyed perfect peace. He often expressed his burden of soul for the salvation of others, and when near the last, raising his hands, exclaimed, 'Oh, if I could only get to Linden again, I would call upon every one to seek religion and make preparation for the great change while in health.' His life has spoken to you in the years past in which you have known him in the various relations you have sustained to him. It has spoken to you as a friend in the great interest and earnestness he has shown in your welfare. In the home circle it has spoken in the self-sacrificing spirit, the tender care and untiring devotion to those who shared the love of heart. His end was in perfect keeping with his life. He was permitted to breathe his last on the day he had ever kept so sacredly, in his home where his life had shone with his greatest purity and brightness, surrounded by the members of his family and near friends. All without in the beauty of the day, the song of birds and the pleasant surrounding, was but the counterpart of the tranquillity, peace and hope of the soul within. For three hours at the last he was free from pain and enjoyed perfect rest.

"He gave parting counsel to loved ones. His last words, save the answers to a few questions, were, 'Praise the Lord! On the Sabbath day of April 2nd., as the clock struck the hour of noon, he drew one short, sweet breath, a smile remained upon his face, and he was gone. And never did the setting sun throw across the sky at the eve of departing day a more lovely bow of promise than that which arched the dying bed of Lucius Morse. 'Blessed are the dead who die in the Lord.'"

A FRIEND.

Putting off Salvation!
[We are glad to insert the following correction by a reliable correspondent of a selection in our last week's issue. We entirely agree with him about the honest statement of facts. This is our aim.]

Ed. PACIFIC: An article with this heading appears among the selected items in your last paper. While the advice given is excellent, I must say that if the anecdotes repeated by our modern exchange list have no more foundation in truth than this one, I think it would be well to withhold them from the public.

I remember well the wreck of the "Central America" in 1857, for I had friends on board, some of whom were saved and some lost, and can say that there is no truth whatever in your thrilling anecdote. The vessel that first appeared on the scene took on board all the ladies and some gentlemen, who were immediately transferred to it, and when no more could be received, the vessel sailed for the nearest port, arriving there safely with the passengers. Before another vessel came, the "Central America" sank, but scores were floating on pieces of the wreck, when a Norwegian bark came and rescued some twenty or thirty more. The catastrophe was sad enough, but nothing like what this sensational story would represent. So far from "all having perished," there are many survivors to-day, among whom I can name Mrs. Easton (sister of D. O. Mills), Dr. Harvey of Galt, Judge Morrison, formerly of Sacramento, and others.

The truth of God, in my humble estimation, does not require falsehoods to help it along.

W. H. H.

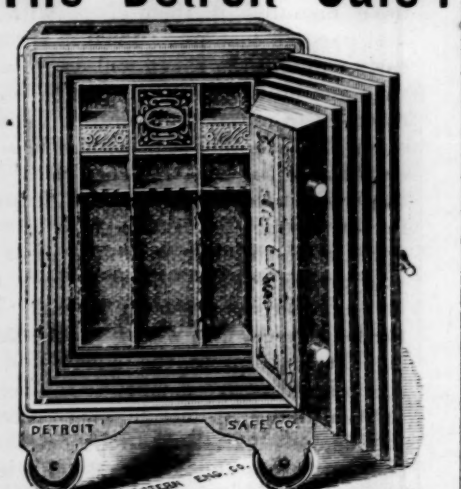
Y. M. C. A.
The educational classes under the auspices of the Young Men's Christian Association closed for the season last week. They have been largely attended, and very successful. The French and Spanish classes were under the direction of Professor T. B. De Filipp; the elocution under Holton Webb; vocal music, Professor J. R. Ogilvie; book-keeping, Mr. P. Waters; Photography, Mr. L. A. Eames. The classes had a total attendance of about fifteen hundred per month; they will be re-opened next fall.

Extensive improvements have been made to the gymnasium, nearly sixty dress boxes have been added, and marble wash bowls have been set in the bath-room.

An efficient instructor is expected to take charge of this department in a few days. At a meeting of the Board of Directors held last Friday afternoon, it was voted to send Mr. McCoy to represent the Association in the General Secretaries' Conference, to convene in New Haven, Connecticut, June 7th. Mr. McCoy will leave the city about the 30th of May, to be gone six or eight weeks.

GYMNASIUM.
The managers of the Young Men's Christian Association have secured the services of Mr. A. G. Sheahan of Knox College, Galesburg, Illinois, to take charge of their gymnasium. Mr. Sheahan has had three years' experience in this work. Classes will be formed for sustaining members at once, also special classes for ladies. The sustaining membership ticket for \$5 entitles the holder to all the privileges of the gymnasium with free instruction.

The Detroit Safe!



The CHAMPION of the WORLD!
Both Fire and Burglar Proof.
Positive Protection against all Intrusion!

BANK and TIME LOCKS
CONSTANTLY ON HAND.

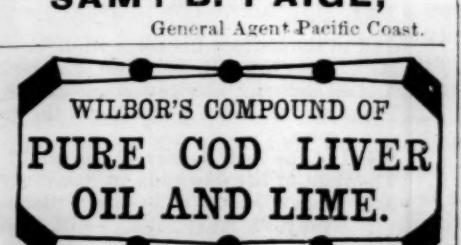
Locks Cleaned and Repaired; Combination Changed; All Repairs done at Short Notice.

Also, Hart's Patent Emery Wheels
IN STOCK.

The best known, will grind without glazing or heating. Safety insured, as they are built on brass wire webbing.

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No. 8 NEW MONTGOMERY STREET,
(Under Palace Hotel.)

SAM'L B. PAICE,
General Agent Pacific Coast.



Wilbor's Cod Liver Oil and Lime.—The great popularity of this safe and efficacious preparation is alone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrofulous Humors, and all Consumptive Symptoms, it has no superior, if equal. Let no one neglect the early symptoms of disease, when an agent is at hand which will cure all complaints of the Chest, Lungs or Throat. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

R. H. McDonald, President, San Francisco, Cal.
PACIFIC BANK
Established 1863.
CAPITAL STOCK \$1,000,000.00
Surplus 420,447.74
San Francisco, Feb. 9, 1882.

Report of the Bank Commissioners for the State of California to the Hon. A. L. Hart, Attorney General.—Dear Sir: In compliance with law, we beg to report that we have examined the affairs of the Pacific Bank, and to submit the following statement of its condition:

Very respectfully, your obedient servants,
EVAN J. COLEMAN, Bank Commissioners
ROBERT WATT, for State of California
WM. F. WHITE.

RESOURCES.
Bank Premises.....\$150,000 00
Other Real Estate.....5,225 33
U. S. Bonds \$600,000 (cont.).....636,977 35
Land Ass'n and dock stock.....15,121 55
Loans on Real Estate.....167,562 61
Loans on Bonds, Gas, water and bank stock.....156,956 90
Loans on other securities (Graham, Wheat, barley, etc.).....466,414 09
Loans on Personal security.....1,039,647 10
Money on hand.....698,310 48
Due from B's & Bankers.....340,038 35
Expenses, Taxes, etc.....10,270 14
Collection Account.....2,305 24
Total Assets.....\$3,687,549 20

LIABILITIES.
Capital paid up.....\$1,000,000 00
Surplus Fund.....420,447 74
Due Depositors.....1,980,615 60
Due Banks and Bankers.....257,727 70
Interest collected.....17,453 22
Rents, Exchange, etc.....2,370 85
Dividend Account.....220 50
Total Liabilities.....\$3,687,549 20
R. H. McDonald, Pres't.

To be Thought over.

SCHAFER & CO.
Give special attention to

Three Important Points of Business:

First: To the Material;
Second: To the Manufacture;

Third: To the Rapid Selling
Of goods we place before the public.

WE SAY TO ONE AND ALL:
Buy Your Clothing

... AT THE...
LEADING,
POPULAR,
ONE-PRICE
AMERICAN CLOTHING HOUSE

—OF—
SCHAFER & CO.,
11 MONTGOMERY ST., Under Lick House,
SAN FRANCISCO.

Established for Eighteen Years.

PACIFIC COAST Sewing Machine Headquarters.

No. 634 MARKET STREET
Opposite Palace Hotel,
SAN FRANCISCO, - CALIFORNIA.

General Agent for the
Florence,
White,
New Home,
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Weed, (Improved)
Victor,
Home Shuttle,
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All other leading kinds at lowest rates. Send for circular and Price Lists. Complete stock of NEEDLES for ALL Sewing Machines. SPOOL COTTON, SEWING SILK and Machine Attachments. All kinds of Sewing Machines thoroughly repaired at low rates.

SAMUEL HILL,
GENERAL AGENT.
(Late No. 19 New Montgomery St.)

BARLOW'S INDIGO BLUE!
"Quality and Quantity Alike Uniform."
For sale by Grocers. D. S. WILTZINGER, Proprietor,
33 North Second Street, Philadelphia, Pa.

The Devotional Books

FRANCES RIDLEY HAVERGAL
Highly recommended by Mrs. Geo. C. STEBBINS and others.

"Royal Invitation." "Royal Commandments," "Royal Bounty." "Loyal Responses."

"Kept for the Master's Use." "Morning Bells" (for children). "Morning Stars" (for children).

Each of the above in illuminated paper covers, 20c each; in fine cloth binding, 25c. "Red Letter Days." "Echoes from the World." 40c. Poetry. "Under the Surface." 75c. "Ministry of Song." 75c. "Under His Shadow." 75c. "Life of F. R. Havergal," by her Sister, \$1.75.

THE NEW REVISION OF THE NEW TESTAMENT for sale about May 20th. Prices from 15 cents to \$16.00.

Be sure and ask for the original and only genuine "TEACHERS' BIBLE," published by the

American Tract Society,
(Pacific Agency)
757 Market Street, San Francisco.
Rev. F. E. SHERWIN, Dist. Sec'y.

N. B. Any of the above books mailed on receipt of price.

NICOLL THE TAILOR!

(BRANCH OF NEW YORK.)
PHELAN'S BUILDING,
816 and 818 MARKET STREET,

Cordially invites the public to visit his New Store, where they will see the Largest and Choicest Stock of English and Foreign Specialties in Woollens for the Spring season. Give us a call. Examine our New Styles, Prices and Quality. Civility to all. No trouble to show goods. Lightest and Largest Tailoring Establishment on the Coast.

SATISFACTION GUARANTEED. STORE LIGHTED BY ELECTRICITY.

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TO ORDER.

Pants.....from \$5 00
Suits....." 20 00
Overcoats....." 15 00
Dress Coats....." 20 00
Genuine 6x Beaver Suits....." 60 00
Black Doeskin Pants....." 7 00
White Vests....." 3 00
Fancy Vests....." 6 00

English Cords for Hunting Suits.

Samples, with Instructions for Self-Measurement, Sent Free!

NICOLL THE TAILOR also invites attention to his Gents' Furnishing Department. Is the Largest Stock of the Finest Eastern-made Gents' Underwear, White and Colored Shirts, Cassimere and Blue Flannel Overshirts, Plain and Fancy Half-Hose, Neckwear, Suspenders, Handkerchiefs, Collars and Cuffs.

NICOLL THE TAILOR has a Large Stock of Gents' and Boys' Ready-Made Clothing of the Newest Patterns and Improved Styles of our own manufacture, and warranted shrunken. Men's Suits from \$15; Boys' Suits, Overcoats, Ulsters.

NICOLL THE TAILOR,
PHELAN'S BUILDING, MARKET STREET.

THIRTY-SEVENTH ANNUAL REPORT

New-York Life Insurance Co.

OFFICE, 346 and 348 BROADWAY.
JANUARY 1st, 1882.

Amount of Net Cash Assets, January 1st, 1881.....\$41,344,120.95
REVENUE ACCOUNT.

Premiums.....\$8,438,884.67
Less deferred premiums January 1st, 1881.....287,952.19
Interest and rents (including realized gains on real estate sold).....2,780,821.70
Less interest accrued January 1st, 1881.....357,167.37
\$51,827,457.12

DISBURSEMENT ACCOUNT.
Losses by death (including Reversionary additions to same).....\$2,013,303.32
Redemptions matured and discounted (including Reversionary additions to same).....561,924.36
Annuities, dividends, and returned premiums on cancelled policies.....2,513,051.94
Total Paid Policy Holders.....\$5,097,820.22

Taxes and re-insurances.....224,732.24
Commissions, brokerage, agency expenses and physicians' fees.....1,041,047.52
Office and law expenses, salaries, advertising, printing, etc.....379,860.21
\$5,305,406.86

ASSETS.
Cash in bank on hand, and in transit (since received).....\$1,371,588.41
Invested in U. S. New York City and other stocks (market value, \$19,315,306.20) 17,316,531.42
Real estate.....1,496,596.62
Bonds and mortgages, first lien on real estate buildings thereon insured for \$16,940,000.00, and the policies assigned to the Company as additional collateral security.....18,215,069.73
Temporary loans secured by stocks, market value, \$2,883,677.20.....2,379,400.04

* Loans on existing policies (the reserve held by the Company on these policies amounts to \$2,579,990.).....545,267.34
* Quarterly and semi-annual premiums on existing policies, due subsequent to January 1st, 1882.....452,161.00
* Premiums on existing policies in course of transmission and collection estimated reserve on these policies, \$39,000, included in liabilities).....227,092.97
Agents' balances.....48,673.57

Accrued interest on investments January 1st, 1882.....\$45,139,006.86
Excess of market value of securities over cost.....2,008,774.78
* A detailed schedule of these items will accompany the usual annual report filed with the Insurance Department of the State of New York.

CASH ASSETS, JANUARY 1ST, 1882.....\$47,228,781.64
Appropriated as follows:

Adjusted losses, due subsequent to January 1st, 1882.....\$ 961,544.70
Reported profits, etc., etc.....187,925.38
Matured endowments, due and unpaid (claims not presented).....50,252.67
Annuities, due and unpaid (unclaimed for).....2,960.36
Reserved for re-insurance on existing policies; participating insurance at 4 per cent., Carlisle net premium; non-participating at 5 per cent., Carlisle net premium.....38,716,408.63
Reserved for contingent liabilities to Twelfth Dividend Fund, over and above 4 per cent. reserve on existing policies of that class.....2,054,244.08
Reserved for premiums paid in advance.....28,889.67

Divisible Surplus at 4 per cent.....\$42,401,745.03
ESTIMATED SURPLUS BY THE NEW YORK STATE STANDARD, AT 4 PER CENT., OVER 10,000,000.00

From the undivided surplus of \$4,827,036 the Board of Trustees has declared a Reversionary dividend to participating policies, in proportion to their contribution to surplus, available on settlement of next annual premium.

DURING THE YEAR 9,941 POLICIES HAVE BEEN ISSUED, INSURING \$32,374,281.

Number of Policies in force—
Jan. 1, 1878, 45,695
Jan. 1, 1879, 45,095
Jan. 1, 1880, 45,205
Jan. 1, 1881, 45,248
Jan. 1, 1882, 45,267

Death claims paid—
1877, \$1,867,407
1878, 1,948,965
1879, 2,023,650
1880, 2,217,889
1881, 2,432,654

Income from interest—
1877, \$1,867,407
1878, 1,948,965
1879, 2,023,650
1880, 2,217,889
1881, 2,432,654

Divisible Surplus at 4 per cent—
Jan. 1, 1878, \$2,654,116
Jan. 1, 1879, 2,811,426
Jan. 1, 1880, 3,129,571
Jan. 1, 1881, 4,255,065
Jan. 1, 1882, 4,827,036

THEODORE M. BANTA, Cashier.
D. O'DELL, Superintendent of Agencies.
CHARLES WRIGHT, M. D., Medical Examiners.
HENRY TUCK, M. D.

ALEX. G. HAWES, Manager for the Pacific Coast.
220 SANSOME ST. SAN FRANCISCO.

WILLIAM H. PORTER,
Successor to LOCKHART & PORTER,
Undertaker and Funeral Director,
16 O'Farrell St.
Embalming and preparing bodies for shipment a specialty.

N. B.—I would call the attention of my patrons and friends to the fact that JOHN W. PORTER is no longer in my employ, nor have I any connection whatever with any Undertaking Establishment other than at 16 O'Farrell street, where I have been for the past years. **OPPOSITE PHELAN'S BLOCK.**

THE BEST Sunday-School Song Book!

HEART and VOICE.
EDITED BY
W. F. SHERWIN.
Special Contributors:
GEO. F. ROOT and JAS. R. MURRAY.

192 pages. Printed on toned paper and handsomely bound in boards. Price, 35 cts. by mail, \$4.20 per dozen by mail; \$3.60 per dozen by express. Single Sample copy, 25 cts.

Home Circle.

They Don't Think.

BY PHOEBE CARY.

Once a trap was baited with a piece of cheese;
It tickled so a little mouse it almost made him sneeze;
An old rat said, "There's danger, be careful where you go!"
"Nonsense!" said the other, "I don't think you know!"
So he walked in boldly—nobody in sight;
First he took a nibble, then he took a bite—
Close the trap together snapped as quick as wink,
Catching mousey fast there, 'cause he didn't think!

Once a little turkey, fond of her own way,
Wouldn't ask the old ones where to go or stay;
She said, "I'm not a baby here; I am half-grown;
Surely I am big enough to run alone!"
Off she went, but somebody hiding saw her pass;
Soon, like snow, her feathers covered all the grass.
So she made a supper for a sly young mink,
Because she was so headstrong that she wouldn't think.

Once there was a robin, lived outside the door,
Who wanted to go inside and hop upon the floor.
"Ho, no," said the mother, "you must stay with me;
Little birds are safest sitting in a tree."
"I don't think the old folks know quite everything."
Down he flew, and kitty seized him, before he'd time to blink.
"Oh," he cried, "I'm sorry, but I didn't think!"

Now, my little children, you who read this song,
Don't see what trouble comes from thinking wrong?
And can't you take a warning from their dreadful fate,
Who began their thinking when it was too late?
Don't you think there's always safety where no danger shows;
Don't suppose you know more than anybody knows;
But when you're warned of ruin, pause up on the brink,
And don't go under headlong, 'cause you didn't think.

How Rue Learned to be Cheerful.

"I ain't a bit sleepy, Rue," said Dick, as he took off his shoes, "and I shall want to have you tell me 'bout Jack the Giant-killer, and Moses 'n' Danella 'n' Goliath, 'n' all the rest of them." Rue looked up at the clock in despair—she did want to go to church so much. It had been such a long, hard day, she felt as though she must have a word of help and encouragement from somewhere. It was just a quarter of seven—perhaps Dick would let her off in time.

"You tell 'em too fast," said the incorrigible youth, as she commenced on Moses more moderately. Seven o'clock—quarter past! Dick's eyes showed not the remotest signs of closing, and she had only gotten as far as Goliath.

"Dick," she said persuasively, "isn't this enough for to-night? If you will be a good boy and go to sleep without any more, I'll let you make candy to-morrow—will you?"

"I'll think about the candy to-morrow," said Dick calmly. "Maybe I shan't want any; if I do, I'll let you know—now let's go on."

"But I shall not let you make it, unless you do as I want you to to-night," "Oh yes you will," replied Dick, with serene assurance—"if I tease a hard enough you'll be glad to. Now I want to hear about Joseph." There was plainly nothing to be done about church. Rue went through her list without further remark; she might as well be telling stories as anything else, she thought. But by-and-by even Dick could hold out no longer. Rue was free to go if she pleased; but it was too late for church, so she went down stairs, out on the porch.

It had been such a long, hard day. To-morrow would be just like it; the day after, the same. Everything had gone wrong. She wondered vaguely how old she should live to be. Could she go on and on like this until she was seventy-five or eighty? Everything had gone wrong all day long. Mother had had the sick headache, the baby was teething and fretting incessantly. Angie had torn her new dress, a miserable three-cornered tear, as though Rue had not enough to do without having to stop to mend that. As for Dick, what had he not done?

And the fall term at the Academy commenced to-day. That was enough in itself. Nobody knew how Rue wanted to go; but how could she? Her father was unfortunately in business—somehow he always had been—and always would be, Rue supposed. There was a large family of them. Rue often wondered if unfortunate families were not always large. Her mother was not very strong—she could not do the work alone, anyway. So Rue must give up the darling purpose of her heart, and instead of fitting herself for a teacher, must stay at home—help about the house, and the care of the children. Rue's face grew very bitter as she thought it all over, out there in the gathering dusk. So buried was she in her own thoughts that she did not notice her father's step, as he came up the walk and sat down beside her.

"What is it, Rue?" he asked, gently and tenderly. Rue was the child of his heart.

"O father, it isn't anything, its everything," she said, trying hard not to let the tears come. Poor father! he grieved over his unfortunateness so much for the others' sake. But she need not have tried so hard.

"I know," he said. "I wish you could have gone to the Academy, Rue." Rue broke down utterly then. "I tried not to mind it," she sobbed, "but it is hard to give it up, and I hate housework so! I don't believe God

loves us—me, at any rate—or he wouldn't make it so hard."

"Rue," said her father, "do you remember when you were a little girl how your mother left you for a whole week to keep house and take care of Tom, Angie and Will—do you remember?"

"I guess I do," laughed Rue. "Didn't I feel proud! for you know everybody said mamma ought to have Miss Pepper or some one come here to stay and look after things. But mamma said, no—she could trust me; and I was proud enough!"

"But it was hard. You know how very tired you would be every night. Didn't you ever think she could not love you, or she would not give you such a hard thing to do?"

"O father," said Rue, sharply, "I know she trusted, and— But all at once Rue stopped; it began to dawn upon her what her father meant.

"Don't you think perhaps it is the same with God, that he gives us the hard places in trust—just as the general puts his best men on the most dangerous posts?"

"O father, you don't really think so, do you?"

"Indeed I do, my daughter. Nothing comes by chance. Everything—even the most trifling incident—has its place in the plan of our lives; and for some of us God plans hard things. Shall we disappoint our leader or shall we prove equal to the trust? Can we not be glad that he thinks us capable of the hard places?" Rue's eyes filled with tears. But over her face there crept a bright smile.

"If he's trusting me I'll do my best," she said solemnly.

"And remember, little daughter, no matter how hard and strange it may seem, it is the very best thing for us, or else it would not come to us. You and I cannot understand why it is best for you to have to stay at home, when you want to go to school; but we know we are in safe, wise hands—do we not?"

"I'll try to remember," whispered Rue softly, as she stopped for a good-night kiss, "it will help ever so much."

Christian Intelligencer.

A Home for Mother.

It is delightful to turn from the too frequent sad example of dime novel runaway boys, bringing themselves and their parents to grief, to a pure picture of filial love and duty like this. Says a letter written from a western city:

Business called me to the United States land office. While there, a lad, apparently sixteen or seventeen years of age, came in and presented a certificate for forty acres of land.

I was struck with the countenance and the general appearance of the boy, and enquired of him for whom he was purchasing the land.

"For myself, sir."

I then enquired where he got the money. He answered:

"I earned it."

Feeling then an increased desire for knowing something more about the boy, I asked him about himself and his parents. He took a seat and gave the following narrative:

"I am the oldest of five children. Father is a drinking man, and would return home drunk. Finding that father would not abstain from liquor, I resolved to make an effort in some way to help my mother, brothers and sisters. I got an axe and went into a new part of the country to work, clearing land, and I have saved money enough to buy forty acres of land there."

"Well, my good boy, what are you going to do with the land?"

"I will work on it, build a log house, and when all is ready, will bring father, mother, brothers and sisters to live with me. The land I want for mother; it will secure her from want in her old age."

"And what will you do with your father, if he continues to drink?"

"Oh, sir, when we get him on the farm, he will feel at home and be happy, and, I hope, become a sober man."

"Young man, may God's blessing attend your efforts to help and honor your father and mother."

By this time the receiver handed him his receipt for his forty acres of land. As he was leaving the office he said:

"At last I have a home for mother."—
Canada Presbyterian.

A Brave Little Daughter.

There is a very pretty story by Mrs. Strickland in her "Queens of England," of a little girl who saved her father's life. It was in the time of Queen Mary. Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catherine Graham, and she was only nine years of age. The poor child was, during the trial of her father, left in the queen's apartments in Windsor Castle. The day after the condemnation of Lord Preston, the queen found the little Lady Catherine in St. George's gallery gazing earnestly on the whole length picture of James II, which still remains there. Struck with the mournful expression of the young girl's face, Mary asked her hastily what she saw in that picture which made her look on it so particularly. "I was thinking," said the innocent child, "how hard it is that my father must die for loving yours." The story goes that the queen, pricked in conscience by this artless reply, immediately signed the pardon of Lord Preston, and gave the father back to the child.

The ladies of Dr. Taylor's Tabernacle church, New York, have, the past winter, sent 22 well-filled trunks to as many Home Missionaries' families. Each trunk contained a general supply of clothing and house-keeping goods, a pulpit suit for each missionary, and a library of about 20 choice volumes. The estimated value of the gifts was \$4,080.

A Glimpse at English Farming.

BY LYMAN ABBOTT.

The English farmer lives in a large, roomy, comfortable, old-fashioned house. It is always built of brick or stone. I have been six weeks in England—have traveled from Liverpool to fifty miles south of London, have wandered the streets of Liverpool, Manchester, Birmingham, Oxford and London, and driven some miles of country road, and through some three or four country hamlets—and I have not, I think, seen a single house or shed of any description made of wood, except at the landing wharf at Liverpool. The houses are therefore substantial; they never look new, but they do not appear capable of growing old. My farmer friend's barn has a hole knocked in the wall by a cannon shot of Oliver Cromwell's army.

How much older than Oliver Cromwell's day it is I do not think he knows. His house—if the one where I was so hospitably entertained was any type of its class—is thoroughly comfortable, but not luxurious; the rooms are large and airy; there are books on the table—perhaps as many as you would see on the average American farmer's table—but no newspapers, and few or none of the modern magazines. The English farmer does not take a very active part in politics, and therefore does not take a political paper; his religion is that of the Established Church, and he is no friend to innovations in either ritual or doctrine, he therefore is indifferent to the religious newspaper; he thinks he knows more about farming than the city editor who evolves agricultural theories out of his own consciousness, and therefore he does not take an agricultural newspaper. But though he is not a broadly educated man, and it would perhaps be better for him, and certainly better for his children, if he kept them and himself more fully informed as to what is going on in the world, he is professionally intelligent. He is not a mere routineist; he is a student of soils and seeds and manures; Nature is his book and he studies her carefully, and he is interested to learn what he can from an American stranger about agricultural methods in America.

He does comparatively little work with his own hands. His wife, perhaps, supervises the dairy; but his household is well provided with capable servants, who bring in the tea-things and set the table, and his wife and daughters do not serve the men and wait their turn to eat after the lords of creation are through with their meal. He would think this barbaric, and perhaps he would not be far from right. If he is a thrifty farmer, he believes he has plenty to do to direct his laborers, and would, under ordinary circumstances no more think it behooved him to hold his own plow, than Mr. Houghton or Mr. Harper would think it behooved them to set their own type.

He has on an average about one laborer to every hundred acres—I am speaking now of the ordinary wheat farmer; on fruit and hop farms the proportion doubtless varies. If, therefore, he has five or six hundred acres—an average farm—he will have five or six laborers, each with his own cottage; for the laborer is not a rover, but a resident, and belongs to the farm. The laborer would no more sit at the same table with the farmer, than the Irish coachman in America with the wealthy merchant, or the weaver with the manufacturer, who pays him his wages.

Sometimes you would see the farmer's house with a little cluster of cottages about it; sometimes the cottages are scattered at different points on the farm, though this is rare; more frequently four or five farmers will have their houses together, each with its accompanying half a dozen cottages; the consequence is a little village of twenty or thirty houses, always brick or stone. There will be a little store; probably a post-office; certainly a "public"; as certainly a church. There will probably also be one or two dissenting chapels, Methodist or Baptist. The store will be a microscopic establishment; for all well-to-do buyers will drive to the nearest town, which will never be more than five or six miles away; and even the laborers will generally go there to do their little shopping. The only thriving business place in the village will be the "public"; for the laborer is a great consumer of beer. But it will not be by day the boisterous place it is too often in America, and though somewhat noisy sometimes at night, rarely, or never, the scene of a drunken disturbance.

The laborer is not intelligent; there has never been anything to make him so. He has no vote, and therefore no occasion to trouble himself about politics; he has had no school, and therefore has never learned to read or write; and, as to religion, he goes to church or to chapel—at whichever, as he expresses it, he gets the most good—and concerns himself not at all about the religious distinctions between the Methodist preacher and the parish rector or curate. His house looks neat and tidy outside. The roof is perhaps of tile, but more likely of thatch. The thatch keeps out the rain; it is warm in winter and cool in summer; it gets out of repair, but is easily repaired; it lasts five or six years, and the laborer never looks further forward in life than that; its prolific breeding of fleas he accepts as one of the necessary conditions of human existence. He gets from \$2.50 to \$3.50 a week. If he is married and has six children he lives on it; if he cannot run in debt if he would; if he is single he spends it all, for he has never learned how to save. When he gets old he goes to the poor-house, unless he has been especially thrifty and provident. Then he has belonged to some union, and put a few pence every week into a treasury from which in his old age he draws out enough to keep him in bread and beer. His little cottage costs him a weekly rent of fifty cents, or if he be very luxurious, seventy-five cents; I did not enter one, for no sudden shower at-

forded me a just excuse for asking shelter, and I could never bring myself to obtrude upon the poor for the mere sake of gratifying my curiosity as to their modes of living. But in some of the windows were flowers; before some of the doors were vines, and quite generally close at hand was a little vegetable garden; and there was a general aspect of home comfort and cleanliness. The agricultural distress has not greatly distressed the laborer; he gets as good wages as ever; the great sufferers are the landlords and the tenants.

The English farmer is always a tenant; he never owns his farm. This is not altogether a hardship; at least it has its compensations. He pays from three or four to eight or even ten dollars a year per acre; on hop farms, perhaps fifteen; for orchards, perhaps twenty or twenty-five; but this is, after all, a very moderate interest for the capital invested. My farmer friend has no desire to own his farm; he says that if farmers were to own their farms the capital required to purchase the land would be so great that there would be none left with which to carry on the farming operations. These are expensive. Long leases, in the country I visited, have given place to open leases, which either party can close on two years' notice. At present, if the lease is closed the tenant gets nothing for the improvements he may have put upon the land. The Farmers' Alliance are agitating for a change in this respect, with a certainty, I should think, of getting it in time. The land-owner is generally the owner of thousands of acres; perhaps he lives in a great manor house somewhere in the vicinity; perhaps he has let his house and lives on some other estate, or travels. In either case he has a steward who manages the details of his business for him. He owns all the houses, therefore all the villages; and generally neither love nor money will induce him to sell an acre of his possessions. Ordinarily it is entailed, and he cannot sell it if he would. In such a state of things improvement is impossible; the laborer does not improve his cottage because it belongs to his landlord; the farmer does not improve his farm because it belongs to his landlord; the landlord neither improves farm nor house because this would cost money and would bring in no increased rentals. The laborer has no incentive to "get on," for he can never become a farmer; the farmer has no incentive to "get on," for he can never become a landlord. Each is content to keep things as they are, and this they generally succeed in doing. The conservatism of the agricultural interests in England is simply beyond calculation. They are all braves and no steams.

Farming itself is, it seems to me, a much more difficult operation in England than in America; it requires more study of small economies; therefore more study of nature. The English farmer is put to his mettle to get out of nature the greatest possible return for the least possible investment. He cannot sow crop after crop of corn or wheat; he must give back in one form as nearly as may be what he takes out in another. My Hampshire county farmer friend took me up to his sheep-fold to see his sheep, and incidentally explained one phase of this economic process to me. The sheep were in what appeared to be an old field, but inclosed in small yards made by portable fences, and were feeding on turnips. Tomorrow the fences would be removed, and the sheep with them, to another area of the field. Thus in the course of a few weeks they will have gone all over the field; and in the process they will have manured it themselves with the best possible manure. Then in spring or early summer the sheep will be sold for wool and mutton; enough lambs will be reserved to repeat the operation upon another field another season; this field will be sown with wheat. Year after next the wheat field will be sown with turnips for the sheep; the sheep will be transferred to re-enrich the turnip field of the year previous; and the field they have just left will be given to wheat. Thus the field gives first wheat to the farmer and then turnips to the sheep, and the sheep in turn give manure to the field; a rotation kept up continuously through the endless variations dependent upon soils and crops and seasons. This is but an illustration of the economies of forces employed to coax production out of English soils by the English farmer. Sheep are not to be had for nothing; nor cattle nor machinery; nor can a poor man go on paying daily wages to his laborers, and giving daily food to his stock, and getting no return for a twelve-month. He must be a capitalist. My friend estimated that \$500 for every ten acres is the moderate amount of capital to assure success. Our Hampshire farmer has doubtless \$50,000 invested in his farming operations on his farm of 900 acres. What laborer, on his wages of fifty cents a day, can ever hope to become a farmer?—*Christian Weekly.*

"Repent! On bended knees replete with godly grief,
See where the mourner kneels to seek relief.
No, 'God, I thank thee,' freezes on his tongue,
For works of merit that to him belong;
Deep in his soul conviction's ploughshare rings,
And to the surface his corruption brings;
He loathes himself, in lowest dust he lies,
And all abused, 'Unclean, unclean,' he cries,
From his full heart pours forth the gushing plea,
'God of the lost, be merciful to me!'
The light of life descends in heavenly rays,
And angels shout and sing, 'Behold, he prays.'"
—W. Holmes.

In Lewiston and Auburn, manufacturing cities in Maine, with 28,000 population, there were but three arrests for drunkenness to every 1,000 last year; in Lowell, Massachusetts, of the same size and business character, there were thirty.

The pious man and the atheist always talk of religion, the one of what he loves and the other of what he fears.

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Turn Your Glasses Down.

BY JOSEPHINE POLLARD.

Turn your glasses down, boys,
Turn your glasses down,
When with sparkling liquors
Men the banquet crown,
Though the smile once friendly
Changes to a frown,
Turn your glasses down, boys,
Turn your glasses down!

Let the tempter win you,
In an evil hour,
Let him overcome you
By his subtle power,
Let a draught seductive
Resolution drown,
Turn your glasses down, boys,
Turn your glasses down!

Joyful be the laughter,
Pure the words that fall
From the lips of comrades
In the festive hall!
That no crime nor folly
May the banquet crown,
Turn your glasses down, boys,
Turn your glasses down!

If among the noble
You a place would win,
If you would not wander
Into paths of sin,
If you value virtue,
Honor and renown,
Turn your glasses down, boys,
Turn your glasses down!

While your eyes are beaming
With the light of youth,
While your heart is earnest
Seeking for the truth,
While your cheeks are ruddy,
And your locks are brown,
Turn your glasses down, boys,
Turn your glasses down!

Prove yourself heroic;
Dare to take your stand
With the self-devoted,
To redeem the land;
On the proffered tippie
Ne'er forget to frown;
Turn your glasses down, boys,
Turn your glasses down!

—National Temperance Advocate.

Longfellow's Love of Children.

Many pleasing anecdotes are told illustrating Mr. Longfellow's kindly manner towards strangers, and especially his gentleness towards children, for whom there was always a place in his heart. The following story, told by Professor Luigi Monti last year, is a fair example of the many that have been, or that might be, told. For many years this gentleman has been in the habit of driving with the poet every Saturday.

On Christmas-day, as he was walking briskly toward the old historic house, he was accosted by a girl about twelve years old, who inquired the way to Longfellow's home. He told her it was some distance down the street, but if she would walk along with him he would show her. When they reached the gate, she said: "Do you think I can go in the yard?" "O, yes," said Signor Monti. "Do you see the room on the left? That is where Martha Washington held her receptions a hundred years ago. If you look at the window on the right you will probably see a white-haired gentleman reading a paper. Well, that will be Mr. Longfellow."

She looked gratified and happy at the unexpected pleasure of really seeing the man whose poems she said she loved. As Signor Monti drew near the house, he saw Mr. Longfellow standing with his back against the window, his head, of course, out of sight. When he went in the kind-hearted Italian said: "Do look out of the window and bow to that little girl, who wants to see you very much."

"A little girl wants to see me very much? Where is she?" He hastened to the door, and beckoning with his hand, called out: "Come here, little girl, come here, if you want to see me." She needed no second invitation; and, after shaking her hand and asking her name, he kindly took her into the house, showed her the "old clock on the stairs," the chair made from the village smithy's chestnut-tree, and presented to him by the Cambridge children, and the beautiful pictures and mementos gathered in many years of foreign residence. That child will carry all of her life delightful memories of her Christmas call at Mr. Longfellow's. —Boston Journal.

A Merchant's Story.

A member of a large mercantile firm recently gave me a bit of his early experience. Said he, "I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and most approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion."

My first day's experience was not encouraging. I traversed street after street, up one side and down the other, without success. I fancied toward the last that the clerks all knew my business the moment I opened the door, and they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistence, and the next day I started again. Toward noon I entered a store where an elderly gentleman stood talking with a lady at the door. I waited until the visitor had left, and then stated my errand. "No, sir," was the answer, given in a peculiar crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added in a kinder tone, "Are you good at taking a hint?" "I don't know," I answered, while my face flushed painfully. "What I wish to say is this, said he, smiling at my embarrassment, 'if I were in want of a clerk, I would not engage a young man

who came seeking employment with a flashy ring upon his finger and swinging a fancy cane."

"For a moment mortified vanity struggled against common-sense, but sense got the victory, and I replied, with rather a shaky voice, 'I am afraid, I'm very much obliged to you,' and then beat a hasty retreat. As soon as I had got out of sight, I slipped the ring into my pocket, and walked rapidly to Worcester depot. I left the cane in charge of the baggage-master, 'till called for.' It is there now, for ought I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner."

"How much my unfortunate finery had injured my prospects on the previous day I shall never know, but I never think of the old gentleman and his plain dealing without feeling, as I told him at the time, 'very much obliged to him.' —Youth's Companion.

How False Hair is Obtained.

The hair-cutters in Europe pay out no money for the hair. They advertise that on a certain day they will be at a certain place, and the women and girls meet them and are given, in exchange for their hair, jewelry, handkerchiefs, etc. The whole head of hair is not clipped. The women wear white caps on the back of the head, and enough hair is left to make a good showing so long as the cap is not removed. All colors of hair are in demand, but blonde is the most fashionable. The cutters sell to the exporting houses on the other side, and the American dealer buys from these establishments. The Scandinavian countries supply a great deal. The blonde hair comes from there. Germany furnishes it too, but not so much as Norway and Sweden and Denmark. Those portions of Europe where the peasantry is poorest furnish the bulk of the hair. Bohemia and Hungary contribute a large amount. From Italy is obtained what is known in the market as Italian hair. This, of course, is dark, mostly black. It is coarse, and very brittle. It is obtained in the first place by pickers who make a business of going around to ash-barrels and picking out the hair. The Italian hair alone makes the cheapest and coarsest wigs. Another cheap kind is the Chinese hair. This is mixed a great deal with "human hair." Of course the Chinese are human, but in the trade they distinguish between "human" and Chinese hair. The latter is coarse and very brittle. The most expensive hair is white, and it is difficult to get. White obtained by bleaching does not last well; it turns yellow. A head of natural white hair of good length is a scarce article. —Selected.

Chopin Puts a School Asleep.

It is related of Frederick Chopin that his power with the pianoforte was such that he could lull the pupils of his father's school even in their most unruly moments. One day, when Prof. Chopin was out, there was a frightful scene. Barcinski, the master present, was at his wit's end, when Frederick, we are told, happily entered the room. Without deliberation he requested the boisterous to sit down, called in those who were making a noise outside, and promised to improve an interesting story on the piano if they would be quiet. All was instantly as still as death, and Frederick sat down to the instrument and extinguished the lights. He described the manner in which robbers approached a house, mounted by ladders to the windows, but were frightened away by a noise within. Without delay they fled on the wings of the wind into a deep, dark wood, where they fell asleep under the starry sky. He played more and more softly, as if trying to lull children to rest, till he found that his hearers had actually fallen asleep. —Paris Register.

Thorough Work.

It is thorough work that is wanted in this world—through and through work; and through and through character also. When that character can be claimed for any good person, or for any good thing, nothing better could be said for it. Even the simplest and commonest minds recognize this truth. Near the head of State street, in Boston, an enterprising boot-black has shown his confidence in the principle here involved by announcing on his placard: "A Shiny Shine—5 Cents." And there is no surplussage in his announcement. The need of the hour is mainly men and womanly women, faithful truthfulness, honest honesty, truthful truthfulness, orderly order, thoughtful thoughtfulness, generous generosity, consecrated consecration, and everything in that measure, whether the cost involved is only five cents or the soul's salvation. (Unless you can give a shiny shine you are not really competent to fill a shoe-black's place efficiently. —S. S. Times.

WASTEFUL INTEREST PAID BY FARMERS.—There is no disputing the fact that any farm implement, be it wagon, plow, harrow, reaper rake, or what not, if exposed to sun or rain for ten years, will be practically good for nothing. We might say in five years, but if any choose to cavil at five, we will say ten. This is ten per cent. per annum! At a cost of less than one per cent. these tools can be kept always housed, or under cover of some kind, even if but rough boards, that will shut out the sun and rain. Because we do not see the silent, slow, but steady waste, we are apt to forget that it is ever going on. It is unnecessary to suggest the "application" of this short sermon. Nine per cent. interest is not to be despised, even if better times are at hand.

It is vain for any one to speak of divine things without something of divine affections. He has not been able to prevail upon himself to be holy, and no marvel if he fail of prevailing on others.

Amen!

I cannot say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way
If him it please,

I cannot feel
The darkening clouds con-
The shining sun;
But then, I know
God lives and loves; and say, since it is so,
Thy will be done,

I cannot speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to
When he is love;
But I can see,
Tho' often dimly, through the mystery,
His hand above!

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's holy book;
And, I can wait.

—S. G. Browning.

A Wonderful Hymn.

"All hail the power of Jesus' name!"
Edward Perronet, the author of the most inspiring and triumphant hymn in the English language, is a benefactor whose history is but little known. He was a man of great humility of character, but was sustained amid many vicissitudes of life by an all-victorious faith.

He was the son of Rev. Vincent Perronet, an excellent English clergyman of the old school, who was vicar of Shoreham for fifty years. He left the established church in early life, and became a Methodist. He was a bosom friend of Rev. Charles Wesley; in whose diary mention of him may be found, beginning about the year 1750. He was one of the preachers appointed under the patronage of the Countess of Huntingdon, and, adding an ardent zeal to a humble and sympathetic nature, his labors in the ministry were for a time attended with marked success. But Perronet was at heart an opponent of the union of Church and State, and at last produced an anonymous poem entitled the "Mitre," a keen satire on the national establishment. This hostility brought him under the displeasure of the Countess. He severed his connection with her society, and became the pastor of a small congregation of Dissenters, to whom he preached till his death, which took place in January, 1792.

His death was triumphant, and is an evidence of the sincerity of the piety which inspired his rapturous hymn. His majestic faith seemed to lift his soul above the world, and to antedate that coronation day when the cherub hosts and the redeemed should

"Bring forth the royal diadem!
And crown him Lord of all!"

His dying testimony was:
"Glory to God in the height of his divinity!
Glory to God in the depth of his humanity!
Glory to God in his all-sufficiency!
Unto his hands I commend my spirit."

Perronet composed a number of sacred poems and hymns, as expressions of his religious experiences and sentiments, without intending them for publication. They were printed by the request of his friends, in 1788, under the title of "Occasional Verses, Moral and Sacred, published for the Instruction and Amusement of the candidly Serious and religious." —Pres. Banner.

Veiled and Unveiled.

Sometimes from my hillside home among the Highlands of the Hudson I see, fifty miles away, obscured by haze and over-hanging clouds, and partially veiled, perhaps, in mist, or rain, the distant outline of the Catskill range; and then the veil is drawn aside, the turbid mist is lifted off their foreheads, and that which was dim and indistinct stands out against the dark background of sky in clear, intelligible outline, yet leaving all the dross of gray rocks and green tree, and foaming cataract, and dark gloom, and fitting sunshine breaking through the trees, to the imagination; for at best it is only an outline I can see. So in the Old Testament I look upon the outline of my God veiled in cloud; in the New Testament the cloud is lifted, the mist is cleared away, and through an atmosphere like that of the most perfect October day I look out on the same outline, distinct and beautiful against a heavenly background; and still it is but an outline that I see of the mystery and majesty of the Nature I shall never know, never be able even to explore, until I stand in His presence and am invited to know Him even as I am known. —Lyman Abbott.

The Lord's Day.

"I have, by long and sound experience, found that the due observance of the Lord's day, and of the duties of it, has been of singular comfort and advantage to me; and I doubt not it will prove so to you. God Almighty is the Lord of our time, and lends it to us, and as it is but just we should consecrate this part of that time to Him; so I have found, by a strict and diligent observation, that a due observance of the duty of this day, hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes, in my own secular employments the week following, by the manner of my passing of this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience." —Sir Matthew Hale.

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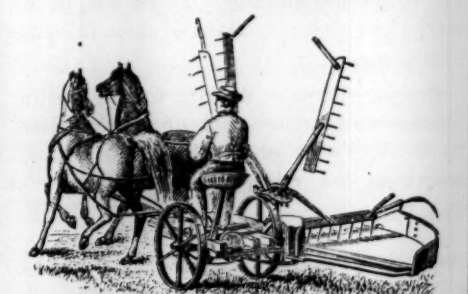
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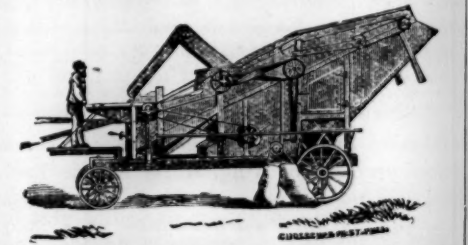
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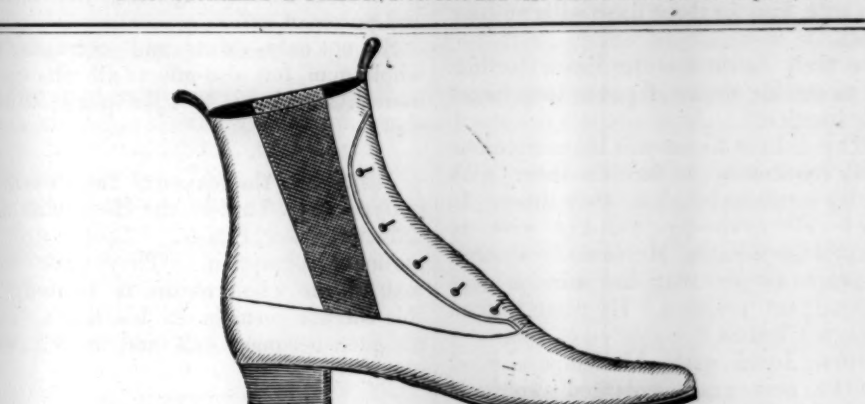
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Sunday-School Lesson—Seed Thoughts—
May 14, 1882.

BY REV. CHAS. A. SAVAGE.

The Leaven of the Pharisees. (Mark viii: 1-21.)

Golden Text.—"Beware of the leaven of the Pharisees which is hypocrisy." (Luke xii: 1.)

THE FOUR THOUSAND FED.

Vs. 1-2. Christ must have had a wonderful magnetism to be able to keep 4,000 men with him for three days with nothing to eat.

In their intentness to listen to him and to see his works of power they forgot their hunger.

Why did not Jesus use his miraculous power continually, to furnish them with regular meals as long as they chose to stay? He evidently did not wish to cheapen the miracle. Moreover he wanted the people to see that his mission was spiritual, not temporal. He came to feed souls, not bodies.

Often Jesus withholds temporal good that he may grant enlarged spiritual blessings. Would he also teach by his action in this instance, that it is well sometimes to fast, in order to give one's whole attention to the word of life?

Again we see our Lord's compassion. In so far as the people were needy and suffering, he suffered with them. It is always so. Jesus sympathizes with us in our temporal wants and distresses, and in his own time, which is the best time, will bring relief.

Vs. 3. When people come together to meet Jesus, he will never send them away fasting to their homes if they will only take the bread he gives them.

Some of these people took great pains to see the wonderful Teacher, and hear him speak. Jesus takes note of the fact, and is anxious to bless them. He always takes notice of the efforts his people make to come to him, to hear his words, to worship him in the congregation. It pleases him to see people constant at church and the meetings of prayer, especially if he knows it has been inconvenient for them to come.

Vs. 4. How soon the disciples forgot what Christ had done at Bethsaida a few days before. But perhaps they were not more forgetful than many of us. God keeps us out of one emergency, and we marvel at his goodness and his power. Another comes, and again we are despondent and exclaim, "Who shall deliver us?"

Still, Canon Farrar makes a very just remark when he says that "many and many a time had the disciples been with multitudes before, and yet on one occasion only had he fed them. Further to suggest to him a repetition of the feeding of the 5,000 would have been a presumption which their ever-deepening reverence forbade, and forbade more than ever as they recalled how presciently he had refused to work a sign, such as this was, at the bidding of others."

Vs. 6. The food distributed to the multitude by the disciples was given them by Jesus himself, after he had blessed it.

Let no minister nor Sunday-school teacher try to feed his flock with any other bread than that which comes from the hand of the Master. Otherwise he will be giving stones instead of bread.

We note, however, that the Lord blesses the provision already made by the disciples, and by taking it in his own hands makes it sufficient to meet the demands.

Let the preacher and the teacher then not trust to sudden inspiration for something to say to our people. He should make the best preparation he can, and then bring it to the Master, say: "Lord, here are seven loaves, but what are they among so many?" Add thy blessing to them and they shall be enough; but without thy blessing these thy children must go hungry away."

Vs. 7. No effort of ours, if so be it is honest and the best we can make, is too insignificant to ask the Saviour's blessing upon. The fishes also he blessed, though they were few and small.

Vs. 8. The disciples lost nothing, but gained very much for themselves by their liberality. They gave away all they had, and lo! after it had been given, they found they had more than when they began.

THE PHARISEES TEMPTING HIM.

Vs. 11. What presumption could be greater than for the Pharisees to demand of him "a sign from heaven," after such miracles as he had been performing? His whole life was a sign that he came from God.

Three times before they had demanded of him a sign, and he had patiently told them the sign should come at his resurrection, when like Jonah from the whale's belly, he should come out of the heart of the earth.

Satan is the great tempter, but he often makes use of human agencies. He employed the Pharisees, the multitudes, and even Peter to tempt the Lord. So temptations come to us from friends and foes alike. "We are not ignorant of his devices." "Watch, therefore."

Vs. 12. No wonder that Jesus sighed. He grieved at the hardness of their hearts. He had given them proof enough of his messiahship if they only

would have accepted it. He would gladly have given them more if they had needed it, or if it would have had any effect on them. But he knew how true his own words would prove with regard to them: If they believe not my sayings, my miracles, my life, neither will they repent when I rise from the dead.

Vs. 13. Persistent unbelief still drives Jesus away.

THE LEAVEN OF INIQUITY.

Vs. 15.—Leaven is used in scripture as a symbol of evil. It is a kind of decay, corruption, and has the power of secretly diffusing itself and making the meal which it touches, leaven also. The very word is a parable in itself. What could more exactly represent the nature and power of evil?

Sin not only taints and corrupts the whole man, but also affects all who come under its influence. Like pitch, it defiles.

Jesus says the leaven of the Pharisees is hypocrisy. That of the Herodians was unbelief, worldliness. These are all germs of corruption. They grow in a man till his whole nature is tainted. If this corrupt germ is in his heart, even his good becomes evil and mixed with sin.

Sin works insidiously. Like its author, it is deceitful. It assumes the guise of virtue, it seeks to prey upon the best, the purest, the noblest. It is a secret poison, and one needs constantly to beware lest it secure a hold in his heart.

Vs. 16. Here is another instance of how the disciples misunderstood Jesus. They had bread in mind, he was thinking of truth and holiness. They thought of the body, he of the soul. He was constantly on a different, a higher plane from them, and all his efforts were bent to raise them up to his. "Beware of the Pharisees' leaven!" said Jesus. Said Peter and James and John among themselves, "There must be some dishonest Pharisee baker over on the other side of the sea, that is making bad bread. Jesus has found out about him and is warning us not to buy bread at his bakery."

"Beware of sin, of hypocrisy, of unbelief, of worldliness," said Jesus. Thought they, "He is displeased at our carelessness. Strange that we should be so forgetful. What shall we do about our supper?"

So men's hearts and thoughts are always on the lower things of earth till Jesus lifts them. There is no trouble with their eyes, but they do not use them. Their ears can hear well enough, but they do not listen to the word of God. Hard hearts—that is the trouble.

Vs. 17-21. That was a short and simple catechism by means of which Jesus led the disciples up to the higher truth he would teach them. Do you not remember? Have you forgotten the five loaves and the twelve baskets? the seven loaves and the seven hampers? all of fragments? So the Lord directs their thought to himself. If they only know and love him, there will be no trouble about the leaven of the Pharisees and of Herod; they need have no anxiety about bread. That is always the most effectual check against sin. Look to Jesus. Study him; open your hearts to receive his power and his love, and the desire to sin will vanish. "Do ye not yet understand?"

If the newspaper stories are true there is an invalid widow in Tennessee who deserves something more than honorable mention. She has not been able to stand or walk for twenty years, but some years ago she began to make shoes with a set of tools which her husband left her at his death. She has persevered so that now, while sitting in bed with her tools beside her, she plies her trade successfully and has very nearly paid off the mortgage on her little farm.

According to Rowell's *Newspaper Directory*, there are now 10,611 periodicals in the United States and Territories, or 344 more than last year; of these, 996 are daily papers, being 75 more than in 1881. In 27 of the 38 States there has been an increase in the total number of periodicals issued.

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POTATOES—\$1.90 to 2.75; new, 3 to 4 cts. per lb.

FRUIT—Lemons, \$1.75 to 2.50 per box for Cal.; Apples, \$2.00 to 2.50 per box; Cal. Oranges, \$3.00 to 3.75 per box for choice; BANANAS, \$2.50 to 4.00 per bunch.

VEGETABLES—Cabbage, \$1.25 per ct.; Cauliflower, \$1.50 per doz.; Turnips, 50 to 65 cts. per ct.; Squash, Marrowfat, good, \$20.00 per ton. Tomatoes, 8 to 10 cts. per lb.; Green Peas, 3 to 4c for sweet.

HAY—\$10 to 15 for all grades. Straw, 65 to 70 per bale.

WOOL—San Joaquin, fair, 18 to 20c. BUTTER—Good to choice, 25 to 27 1/2c. CHEESE—Cal. 14 to 15c.

EGGS—Fresh laid, 22 1/2 to 23c per doz for Cal.
HONEY—Comb, 14 to 18c; Strained, 9c. 10c for white.

BEEF—First quality, 8 to 8 1/2c; inferior, 5 1/2 to 6c per lb.
SPRINK LAMP—6 1/2 to 10c per lb.
MUTTON—Wethers, 5 1/2 c; Ewes, 4 1/2 to 5c per lb.

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St. Nicholas for May is a phenomenal issue in regard to both the quality and the number of its illustrations. There are, in all, sixty-eight pictures, eleven of them full-page engravings.

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The May Century presents the third of the five covers designed by Mr. Vedder, the chief items of which are the figure of a young girl (Spring) with sunlight, flying bird and a frame of blossoms, the three appropriate signs of the zodiac being combined, as before, in a medallion at the left, and the blossoms are carried up into the borders of the title. The general effect is animated, and the composition of the page is well arranged. The emphasis thus laid upon the outside has its counterpart in the table of contents. Here, and also accompanying their several contributions (an innovation which, despite its drawbacks, seems to be called for, and is to be permanent), we find the names of Thomas Carlyle, James Russell Lowell, John G. Saxe, E. C. Stedman, W. D. Howells, Mrs. F. H. Burnett, Miss Constance F. Woolson, "Uncle Remus," Richard Grant White, Emma Lazarus, Archibald Forbes, H. C. Bunner, Edward Everett Hale, Lang and Gosse, the English poets, and Tooker and Saxton, two promising writers among the younger poets of this country.

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[apr26-1m.]

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FINANCIAL STATEMENT

JANUARY 1, 1882,

ASSETS,

\$4,072,575.03.

CASH CAPITAL, - - - - - \$1,250,000.00
All Outstanding Claims, - - - - - 162,599.08
Reserve for Re-Insurance, - - - - - 1,327,112.18
Policy-Holders' Surplus, - - - - - 2,582,863.77
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